FIVE SERMONS VPON SPECIALL OCCASIONS.

(*Viz.*)

1. A Sermon preached at *Pauls* Crosse.
2. To the Honorable the *Virginia* Company
3. At the Consecration of *Lincolnes Inne* Chappell.
4. The first Sermon preached to K. *Charles* at S^t^. *Iames*, 1625.
5. A Sermon preached to his Maiestie at *White-hall*, 24. *Febr.* 1625.

By IOHN DONNE *Deane of Saint* Pauls, *London.*

LONDON,
Printed for THOMAS IONES, and are to bee sold at the Signe of the *Blacke Raven* in the *Strand*. 1626.

SERMONS

FROM

SPECIAL OCCASIONS.

(75)

1. A Sermon preached at Paul's Cross.
2. To the Honorable the Irish Company at Stationers Hall.
3. At the Ordination of Lancelot Lake Chappell.
4. The Fifth Sermon preached to K. Charles at St. James 1625.
5. A Sermon preached to his Majestie at Whitehall, 2. Feb. 1625.

Printed for THOMAS JOHNSON, and are to be
Quarterly sold at his Shop at the Sign of the
Star, 1625.

IVDGES, 5.20.

De cœlo dimicatum est contra eos: stellæ manentes in Ordine, & cursu suo aduersus *Siseram* pugnauerunt.

They fought from Heauen; The stars in their courses fought against Sisera.

ALl the words of *God* are alwayes sweete in themselues, sayes *Dauid*; but sweeter in the mouth, and in the pen of some of the *Prophets*, and some of the *Apostles*, then of others, as they differed in their naturall gifts, or in their education; but sweetest of all, where the *Holy Ghost* hath beene plea-

sed to set the word of *God* to Musique, and to conuay it into a Song; and this Text is of that kind: part of the Song which *Deborah* & *Barak* sung after their great victory vpon *Sisera*; *Sisera* who was *Iabin* the King of *Canaans* Generall against *Israel*. God himselfe made *Moses* a Song, and expressed his reason why; The children of *Israel*, sayes *God*, will forget my Law; but this song they will not forget; and whensoeuer they sing this song, this song shall testifie against them, what I haue done for them, how they haue forsaken me. And to such a purpose hath *God* left this Song of *Deborah* and *Barak* in the *Scriptures*, that all *Murmurers*, and all that stray into a diffidence of *Gods* power, or of his purpose to sustaine his owne cause, and destroy his owne Enemies, might run and read, might read and sing, the wonderfull deliuerances that *God* hath giuen to his people, by weake and vnexpected meanes. This world begun with a Song, if the *Chalde Paraphrasts*, vpon *Salomons Song of Songs* haue taken a true tradition, That assoone as *Adams* sinne was forgiuen him, he expressed (as he cals it in that Song) *Sabbatum suum*, his

Deut. 31. 19.

his Sabboth, his peace of conſcience, in a Song; of which, we haue the entrance in that *Paraphraſe*. This world begun ſo; and ſo did the next world too, if wee count the beginning of that (as it is a good computation to doe ſo) from the comming of *Chriſt Ieſus*: for that was expreſſed on Earth, in diuers Songs; in the bleſſed *Virgins* Magnificat; *My ſoule doth magnifie the Lord*: In *Zacharies* Benedictus; *Bleſſed be the Lord God of Iſrael*; and in *Simeons*, Nunc dimittis, *Lord, now letteſt thou thy ſeruant depart in peace*. This world began ſo, and the other; and when both ſhall ioyne, and make vp one world without end, it ſhall continue ſo in heauen, in that Song of the *Lamb*, *Great and marueilous are thy workes, Lord God Almighty, iuſt and true are thy wayes, thou King of Saints*. And, to Tune vs, to Compoſe and giue vs a Harmonie and Concord of affections, in all perturbations and paſsions, and diſcords in the paſſages of this life, if we had no more of the ſame *Muſique* in the *Scriptures* (as we haue the Song of *Moſes* at the *Red Sea*, and many *Pſalmes* of *Dauid* to the ſame purpoſe) this Song of *Deborah* were enough, a- Apoc. 3.

bundantly enough, to ſlumber any ſtorme, to becalme any tempeſt, to rectifie any ſcruple of Gods ſlackneſſe in the defence of his cauſe, when in the Hiſtory and occaſion of this Song, expreſſed in the Chapter before this, we ſee, That *Iſrael had done euill in the ſight of the Lord againe*, and yet againe, God came to them: That *God himſelfe had ſold Iſrael into the hands of Iabin King of Canaan*, and yet he repented the bargaine, and came to them; That *in twenty yeeres oppreſſion he came not*, and yet he came. That *when Siſera came againſt them, with nine hundred Chariots of Iron*, and all preparations, proportionable to that, and *God* cald vp a woman, a Propheteſſe, a *Deborah* againſt him, becauſe *Deborah* had a zeale to the cauſe, and conſequently an enmity to the enemie, *God* would effect his purpoſe by ſo weake an inſtrument, by a woman, but by a woman, which had no ſuch intereſt, nor zeale to the cauſe, by *Iael*: And in *Iaels* hand, by ſuch an inſtrument, as with that, ſcarce any man could doe it, if it were to be done againe, with a hammer ſhe driues a nayle through his temples, and nayles him to the ground,

ground, as he lay sleeping in her tent: And then the end of all, was the end of all, *not one man of his army left alive. O my Soule, why art thou so sad, why art thou so disquieted within me?* Sing vnto the Lord an old song, the song of *Deborah* and *Barak*, That God by weake meanes doth mighty workes, That all Gods creatures fight in his behalfe; *They fought from heauen, the starres in their Order, fought against Sisera.*

You shal haue but two parts out of these words; And to make these two parts, I consider the Text, as the two *Hemispheres* of the world, laid open in a flat, in a plaine Map. All those parts of the world, which the Ancients haue vsed to consider, are in one of those *Hemispheres*; All *Europe* is in that, and in that is all *Asia*, and *Afrike* too: So that when we haue seene that *Hemisphere*, done with that, we might seeme to haue seene all, done with all the world; but yet the other *Hemisphere*, that of *America* is as big as it; though, but by occasion of new, and late discoueries, we had had nothing to say of *America*. So the first part of our Text, will bee as that first *Hemisphere*; all which the

Diuision.

ancient Expositors found occasion to note out of these words, will be in that: but by the new discoueries of some humors of men, and rumors of men, we shall haue occasion to say somewhat of a second part to. The parts are, first, the Literall, the Historicall sense of the words; And then an emergent, a collaterall, an occasionall sense of them. The *explication* of the wordes, and the *Application*, *Quid tunc*, *Quid nunc*, How the words were spoken then, How they may be applied now, will be our two parts. And, in passing through our first, wee shall make these steps. First, God can, and sometimes doth effect his purposes by himselfe; intirely, immediatly, extraordinarily, miraculously by himselfe: But yet, in a second place, we shall see, by this story, That he lookes for assistance, for concurrence of second causes, and subordinate meanes: And that therefore, *God* in this Song of *Deborah*, hath prouided an honourable commemoration of them, who did assist his cause; for, the Princes haue their place, *The Princes of Issachar were with her*: And then, the *Gouernours*, The

Verse 15.

great

great Persons, the great Officers of the State, haue their place in this honour; That *they offered themselues willingly to that seruice*; And after them, the *Merchants*, for those who are said there, *to ride vpon white Asses*, to be well mounted, according to the manner of those *Nations*, are, by *Peter Martyr*, amongst our Expositors, and by *Serarius* the *Iesuite*, amongst the others, fitly vnderstood, to be intended of *Merchants*; And in the same *verse*, the *Iudges* are honorably remembred, *Those that sit in Iudgement*; And a farre vnlikelier sort of people, then any of these, in the same verse too, *Those that walked by the way*: Idle, and discoursing men, that were not much affected, how businesse went, so they might talke of them: And lastly, the whole people in generall, how poore soeuer, they haue euidence from this record, That *they offered themselues* (and what will they denie, that offer themselues) and willingly, to this imploiment. And then, *God* hauing here afforded this honourable mention of them, who did assist him, he layes also a heauy note vpon such, who for collaterall respects preuaricated

Verse 9.

Verse 10.

Verse 2.

unnaturall, or withdraw themselues from
Verse 16. his seruice: particularly vpon *Ruben*, who
was *diuided by greatnesse of heart*, And vpon
Verse 17. *Dan*, *who remained in his ships*. And there-
fore to the encouragement of those who
did assist him, in any proportion, though
their assistance were no wayes competent
against so potent an enemy, *God* fought for
himselfe too, *They fought from Heauen, The
starres in their order fought against Sisera.* And
these will be the branches, or circumstan-
ces of our first part: for the particulars of
the second, we shall open them more com-
modiously for your memory and vse, then,
when we come to handle them; then now.
Now we proceed to those of the first part.

Part 1. And into those I passe with this protesta-
tion, That in all which I shall say this day,
beeing to speake often of *God*, in that *No-
tion*, as he is *Lord of Hostes*, and fights his
owne battailes, I am farre from giuing
fire to them that desire warre. *Peace* in this
world, is a pretious *Earnest*, and a faire and
louely *Type* of the euerlasting peace of the
world to come: And warre in this world, is
a shrewd and fearefull *Embleme* of the euer-
lasting

lasting discord and tumult, and torment of the world to come: And therefore, our *Blessed God*, blesse vs with this externall, and this internall, and make that lead vs to an eternall peace. But I speake of this subiect, especially to establish and settle them, that suspect Gods power, or Gods purpose, to succour those, who in forraine parts, grone vnder heauie pressures in matter of *Religion*, or to restore those, who in forraine parts, are deuested of their lawfull possessions, and inheritance; and because *God* hath not done these great workes yet, nor yet raised vp meanes, in apparance, and in their apprehension, likely to effect it, That therefore *God* likes not the cause; and therefore they begin to bee shaked in their owne Religion at home, since they thinke that God neglects it abroad. But, beloued, since God made all this world of nothing, cannot hee recouer any one peece thereof, or restore any one peece, with a little? In the Creation, his production of specifique formes, and seuerall Creatures in the seuerall dayes, was much, very much; but not very much, compared with that, which

he had done immediatly before, when he made Heauen and Earth of nothing. For, for the particular Creatures, God had then *Præiacentem Materiam*, he had ſtuffe before him, enough to cut out Creatures of the largeſt ſiſe, his *Elephants* of the Earth, his *Whales* and *Leuiathans* in the Sea. In that matter there was *Semen Creaturarum*, The Seed of all Creatures in that ſtuffe. But for the ſtuffe it ſelfe, the Heauen and Earth, God had not *Semen Cœli*, any ſuch ſeed of Heauen as that he could ſay to it, doe thou hatch a Heauen; he had not any ſuch *Semen terræ*, as that hee could bid that grow vp into an Earth: There was nothing at all, and all, that is, was produced from that; and then who ſhall doubt of his proceeding, if by a little he will doe much? He ſuffered his greater works to be paraleld, or to be counterfeit by *Pharaobs Magicians*, but in his leaſt, in the making of Lice, hee brought them to confeſſe *Digitum Dei*, the finger of God; and that was enough; The arme of God, the hand of God needs not; where he will worke, his finger is enough. It was not that imagination, that dreame of the *Rabbins*, that hind e-

red

red the *Magicians*, who say, that the *Deuill* cannot make any Creature, lesse then a Barley corne; As it is with men, they misconceiue it to be with the *Deuill* too; harder to make a little clocke, a little picture, any thing in a little, then in a larger forme. That was no part of the reason in that case: but since man ordinarily esteemes it so, and ordinarily admires great workes in little forme, why will he not be content to glorifie *God* that way, in a faithfull confidence, that hee can and will doe great workes by weake meanes. Should God haue stayd to leuie, and arme, and traine, and muster, and present men enow to discomfit *Sennacherib?* Hee tooke a neerer way; he slew almost two hundreth thousand of them, in one night by an *Angell*. Should God haue troubled an *Angell* to satisfie *Elisha* his seruant? Onely by apparition in the cloudes, he brought him to acknowledge, that there were more with them, then with the *Enemy*, when there was none. He troubled not so much as a cloud, he imployed no Creature at all, against the *Philistines*, when they came vp with thirty thousand *Chariots*; but hee

Esa. 37.36.

2. *Reg.* 5.16.

1. *Sam.* 23 5

breathed a dampe, an astonishment into them, he imprinted a diuine terror in their hearts, and they fought against one another. Iud. 6. *God* foresaw a diminution of his honour, in the augmentation of *Israels* forces, and therfore he reduced *Gideons* thirty two thousand to three hundred persons. It was so in persons, God does much with few, and it was so in time; God does much, though late; though God seeme a long time to haue forgot his people, yet in due time, that is, in his time, he returnes to them againe. S. *Augustine* makes a vsefull Historicall note, That that land to which *God* brought the *Children* of *Israel*, was their owne land before; they were the right heires to it, lineally descended from him, who was the first possessor of it, after the flood: but they were so long out of possession of it, as that they were neuer able to set their title on foot; nay, they did scarce know their own title, and yet *God* repossessed them of it, reinuested them in it. It is so for *persons*, and *times* in his wayes in this world, Much with few, much though late; and it is so in his wayes to the next world too: for *persons*, *Elias* knew of no more but himselfe, that

that ſerued the right *God* aright: *God* makes him know that there were ſeuen thouſand more; ſeuen thouſand was much to one, but it was little to all the world: and yet theſe ſeuen thouſand haue peopled heauen, and ſent vp all thoſe *Colonies* thither; all thoſe *Armies* of *Martyrs*, thoſe flockes of *Lambes*, innocent children, thoſe *Fathers*, the Fathers of the Church, and *Mothers*, holy Matrons, and daughters, bleſſed *Virgines*, and learned and laborious *Doctors*; theſe ſeuen thouſand haue filled vp the places of the fallen *Angels*, and repeopled that Kingdome. And whereſoeuer we thinke them moſt worne out, *God* at this time hath his remnant (as the *Apoſtle* ſayes) and *God* is able to make vp the whole garment of that remnant. So he does much with few, in the wayes to heauen; and that he does much though late, in that way too, thou mayeſt diſcerne in his working vpon thy ſelfe. How often haſt thou ſuffered thy *Soule*, to grow cleane out of all reparations into ruine, by thine inconſiderate and habituall courſe of ſinne, and neuer repaired it by any good vſe of hearing the word, or receiuing the *Sacrament* in a long time, and

Rom. 11. 5.

when thou haſt at any time, come to a ſuruey of thy conſcience, how haſt thou beene affected with an inordinate apprehenſion of *Gods* anger, and his inacceſſibleneſſe, his inexorableneſſe towards thee, and ſunke euen into the iawes of deſperation; And yet, *Quia manet ſemen dei*, becauſe the ſeed of
1. Io. 3. 4. *God* hath remained in thee, *Incubat Spiritus*, the Holy Ghoſt hath ſat vpon that ſeed, and hatched a new Creature in thee, a modeſt, but yet infallible aſſurance of the Mercy of thy God. Recollect all; in rayſing of ſieges, and diſcomfiting of Armies, in reſtoring poſſeſſions, and reinueſting right heires, in repairing the ruines of the Kingdome of heauen, depopulated in the fall of *Angels*, in reeſtabliſhing peace of conſcience; in a preſumptuous confidence, or ouer-timorous diffidence in *God*, *God* glorifies himſelfe that way, to doe much with little.

He does ſo; but yet hee will haue ſomething. *God* is a good *Husband*, a good *Steward* of Mans contributions, but contributions he will haue: hee will haue a concurrence, a cooperation of *perſons*. Euen in that great worke, which wee ſpake of at firſt, the

the first creation, which was so absolutely of *Nothing*, yet there was a *Faciamus*, let *vs*, *vs*, make Man; though but one *God*, yet more *Persons* in that worke. *Christ* had been able to haue done as the Deuill would haue had him doe, to haue made bread of stones, when hee had so great a number to feed in the Wildernesse; but hee does not so: Hee askes his *Disciples*, *Quot panes habetis*; How many loafes haue you? and though they were but fiue, yet since they were some, he multiplies them, and feeds aboue fiue thousand with those fiue. Hee would haue a remnant of *Gedeons Armie* to fight his battailes: A remnant of *Israels beleeuers* to make vp his Kingdome; A remnant of thy *Soule*, his seed wrapd vp somewhere, to saue thy *Soule*; And a remnant of thy selfe, of thy *Mind*, of thy *Purse*, of thy *Person*, for thy temporall deliuerance. *God* goes lowe, and accepts small Sacrifices; a Pigeon, a handfull of Flower, a few eares of Corne; but a Sacrifice he will haue. The *Christian Church* implies a shrewd distresse, when shee prouides that reason, that clause in her prayer, *Quia non est alius*, *Giue Peace in our time*, *O Lord*

Matt. 4. 3.

Lord, because there is no other that fighteth for vs: If the bowels of compassion bee eaten out, if the band of the Communion of Saints be dissolued, we fight for none, none fights for vs, at last neyther we nor they shall fight for *Christ*, nor *Christ* for them nor vs, but all become a prey to the generall enemie of the name of *Christ*; for *God* requires something, some assistance, some concurrence, some co-operation, though *he can fight from heauen, and the Starres, in their order, can fight against Sisera.*

And therefore, though God giue *his glorie* to none, *his glorie*, that is to doe all with *Nothing*, yet he giues them *their glorie*, that doe any thing for him, or for themselues. And as hee hath laid vp a record, for their glorie and Memoriall, who were remarkeable for Faith (for the eleuenth *Chapter* to the *Hebrewes*, is a *Catalogue* of them.) So in this Song of *Deborah* and *Barake*, hee hath laide vp a Record for their glorie, who expressed their faith in *Workes*, and assisted his seruice. That which is said in generall, *The Memorie of the iust is blessed, but the name of the wicked shall rot*, That is applied and promi-

Prou. 13.7.

sed

sed in particular, by him, who can performe it, by *Christ*, to that woman, who anointed him, That *wherſoeuer his Goſpell ſhould be Preached in the whole world, ther ſhould alſo this that this woman had done, be told for a memoriall of her.* Shee aſſiſted at his Funerall (as *Chriſt* himſelfe interprets her action, That *ſhee did it to burie him*) and hath her glorie: how ſhall he glorifie them, that aduance his glorie? Shee hath her reward in his death; what ſhall they haue, that keepe him, and his Goſpell aliue? Not a verſe in *Deborah* and *Baraks* ſong, and yet that is honourable euidence: Not a commemoration at the Preaching of the Goſpell, and yet that is the honourable teſtimonie in this place, and at theſe Exerciſes, of ſuch as haue contributed to the conueniencies of theſe Exercíſes, but they ſhall haue a place in the *Booke of life*, indelibly in the Booke of life, if they proceede in that deuotion of aſſiſting *Gods* cauſe, and doe not thinke, that they haue done all, or done enough, if they haue done ſomething ſome one time. The *Moral man* hath ſaid well, and well applied it; *A Ship is a Ship for euer, if you repaire it.* So, *Mat.* 26. 13

Plutar.

sayes hee, *Honour is Honour*, and so say wee, *A good Conscience is a good Conscience for euer, if you repaire it*: But, sayes he well, *Aliquid famæ addendum, ne putrescat.* Honour will putrifie, and so will a good Conscience too, if it be not repaired. He that hath done Nothing must begin, and hee that hath done something for *Gods* cause, must doe more, if hee will continue his name in the Booke of Life; though *God* leaue no one particular action, done for his glorie, without glorie; as those who assisted his glorie heere, haue a glorious Commemoration in this Song.

In the fifteenth verse, *Princes* haue their place; *The Princes of Issachar, were with Deborah*, when the *King* goes to the field, Many, who are in other cases Priuiledged, are by their Tenures bound to goe. It is a high *Tenure* to hold by a *Crowne*; And when *God*, of whome, and whome onely they hold, that hold so, goes into the field, it becomes them to goe with him. But as *God* sits in *Heauen*, and yet goes into the field, so they of whome *God* hath said, *Yee are Gods*, the *Kings* of the Earth, may stay at home, and yet

yet goe too. They goe in their aſsiſtance to the *Warre*; They goe in their Mediation for *Peace*; They goe in their *Example*, when from their ſweetneſſe, and moderation in their Gouernement at home, their flowes out an inſtruction, a perſwaſion to Princes abroad. *Kings* goe many times, and are not thanked, becauſe their wayes are not ſeene: and *Chriſt* himſelfe would not alwayes bee ſeene; In the eight of *Iohn*, he would not be ſeene. When they tooke vp ſtones to ſtone him, he withdrew himſelfe inuiſibly, hee would not be ſeene: When *Princes* find that open actions exaſperate, they doe beſt, if they be not ſeene. In the ſixth of *Iohn*, *Chriſt* would not bee ſeene. When they would haue put vpon him, that which was not fit for him to take, when they would haue made him *King*, he withdrew himſelfe, and was not ſeene. When *Princes* are tempted to take Territories, or poſſeſsions in to their hands, to which other *Princes* haue iuſt pretences, they doe beſt, if they withdrawe themſelues from engagements in vnneceſſarie Warres, for that, that onely was *Ioſiahs* ruine. *Kings* cannot alwayes goe in 2. Reg. 23. 29.

the ſight of Men, and ſo they loſe their thankes; but they cannot goe out of the ſight of *God*, and there they neuer loſe their reward: For *the Lord that ſees them in ſecret, ſhall reward them openly*, with peace in their owne States, and Honour in their owne *Chronicles*, as here, for aſsiſting his cauſe, hee gaue the *Princes* of *Iſſachar* a roome, a ſtraine in *Deborah* and *Barakes* Song.

And in the ninth verſe, the *Gouernors, the great Officers*, haue their place, in this praiſe, *My heart is towards the Gouernors of Iſrael that offered themſelues willingly*. It is not themſelues in perſon; Great *Officers* cannot doe ſo; They are *Intelligences* that moue great *Spheares*, but they muſt not bee mou'd out of them. But their glorie here is their willingneſſe. That before they were inquired into, how they carried themſelues in their *Offices*, before they were intimidated, or ſoupled with fines and ranſomes, voluntarily they aſſiſted the cauſe of *God*. Some in the *Romane Church* write, that the *Cardinalls* of that *Church*, are ſo incorporated into the *Pope*, ſo much of his body, and ſo bloud of his

his bloud, that in a feuer they may not let bloud without his leaue. Truly, the great Persons and Gouernors in any state, are so noble and neere parts of the *King*, as that they may not bleed out in any subuentions and assistances of such causes vnder-hand, as are not auowd by the *King*; for, it is not euident that that cause is *Gods* cause; at least not euident that that way is an assistance of *Gods* cause. But a good, and tractable, and ductile disposition, in all courses which shall lawfully bee declared to bee for *Gods* glorie, then, not *Contra*, but *Preter*, not against, but besides, not in opposing, but in preuenting the *Kings* will, before hee vrge, before he presse, to be willing and forward in such assistances, this giues great *Persons*, *Gouernors*, and *Officers*, a verse in *Baraks* and *Deborahs* Song, and *Deborah* and *Baraks* Song is the *Word of God*.

The *Merchants* haue their place in that verse too. For, (as wee said before) *those who ride vpon white Asses*, (which was as honorable a transportation, as *Coaches* are now) are by *Peter Martyr* amongst ours, and by *Serarius* the *Jesuit* amongst others, well vn-

derstood to be the *Merchants*. The greatnesse and the dignitie of the Merchants of the *East* is sufficiently expressed in those of *Babylon*, *Thy Merchants were the great Men of the Earth*. And for the Merchants of the *West*, we know that in diuers forraine parts, their *Nobilitie* is in their *Merchants*, their *Merchants* are their *Gentlemen*. And certainly, no place of the world, for Commodities and Situation, better disposed then this *Kingdome*, to make Merchants great. You cannot shew your greatnesse more, then in seruing *God*, with part of it; you did serue before you were free; but here you do both at once, for his seruice is perfect freedome. I am not here to day, to beg a *Beneuolence* for any particular cause on foot now: there is none; but my Errand in this first part is, first to remoue iealousies and suspitions of *Gods* neglecting his businesse, because he does it not at our appointment, and then to promoue and aduance a disposition, to assist his cause and his glory, in all wayes, which shall bee declar'd to conduce thereunto, whether in his body, by relieuing the poore, or in his house by repairing these walls, or in

Apoc. 18. 23

in his honour in employments more publique: And to assure you that you cannot haue a better *debter*, a better *pay-master* then *Christ Iesus*: for all your Entayles, and all your perpetuities doe not so nayle, so hoope in, so riuet an estate in your posteritie, as to make the *Sonne of God your Sonne too*, and to giue *Christ Iesus* a Childes part, with the rest of your Children. It is noted (perchaunce but out of leuity) that your Children doe not keepe that which you get: It is but a calumny, or but a fascination of ill wishers. We haue many happy instances to the contrarie, many noble families deriued from you; One, enough to enoble a World; *Queene* ELIZABETH was the great grandchild of a *Lord Maior of London*. Our blessed *God* blesse all your Estates, and blesse your posteritie in a blessed enioying therof; But truly it is a good way to that, amongst all your purchases, to purchase a place in *Barak* and *Deborahs* Song, a testimonie of the *Holy Ghost*, that you were forward in all due times in the assistance of *Gods* cause.

That testimonie, in this Seruice in our Text, haue the *Iudges* of the Land, in the same

verſe too, *ye that ſit in Iudgement*. Certainly, Men exerciſed in *Iudgement*, are likelieſt to thinke of the *laſt Iudgement*. Men accuſtomed to giue *Iudgement*, likelieſt to thinke of the *Iudgement* they are to receiue. And at that laſt *Iudgement* the *Malediction* of the left hand falls vpon them that haue not harbored *Chriſt*, not fed him, not clothed him, And when *Chriſt* comes to want thoſe things in that degree, that his *Kingdome*, his *Goſpell*, *himſelfe* cannot ſubſiſt, where it did, without ſuch a ſuſtentation, an omiſſion in ſuch an aſſiſtance, is much more heauie. All *Iudgements* end in this, *Suum cuiq*, *to giue euery one his owne*. Giue *God* his owne, and hee hath enough; giue him his owne, in his owne place, and his cauſe will be preferred before any Ciuill or Naturall obligation. But *God* requires not that: pay euery other Man firſt, *owe nothing to any Man*; pay your *Children*, apportion them conuenient portions. Pay your eſtimation, your reputation, liue in that good faſhion which your ranke and calling calls for: when all this is done, of your ſuperfluities beginne to pay *God*, and euen for that you ſhall haue your roome

roome in *Deborah*, and *Baraks* Song, for *Assistants*, and *Coadiutors* to him.

For a farre vnlikelier sort of people, then any of these, haue that in the same verse also, *Ambulantes super viam, They that walke vp and downe* idle, discourcing Men, Men of no Calling, of no Profession, of no sense of other Mens miseries, and yet they assist this cause. Men that sucke the sweet of the Earth, and the sweat of other Men: Men that pay the State nothing in doing the offices of mutuall societie, and embracing particular vocations; Men that make themselues but pipes to receiue and conuay, and vent rumors, but spunges to sucke in, and powre out foule water; Men that doe not spend time, but weare time, they trade not, they plough not, they preach not, they plead not, but walke, and walke vpon the way, till they haue walked out their sixe moneths for the renuing of bands, euen these had some remorse in *Gods* cause, euen these got into *Deborah* and *Baraks* Song for assisting there.

And lesse; that is, *Poorer* then these: for in the *Second* verse, the people are as forward

as the *Gouernors*, in the *Ninth*, *They offered themselues willingly.* They might offer themselues, their persons. It is likely they did; and likely that many of them had nothing to offer but themselues. And when Men of that pouertie offer, part easily with that which was hardly got, how acceptable to *God*, that Sacrifice is, we see in *Christs* testimonie of that *Widdow*, who amongst many great giuers gaue her Mite, *That shee gaue more then all they, because shee gaue all*: which testified not onely her *Liberalitie* to God, but her *Confidence* in God, that though shee left nothing, shee should not lacke: for that right vse doth Saint *Augustine* make of that example, *Diuites largiuntur securi de diuitijs, pauper securus de Domino: A rich man giues, and feeles it not, feares no want, because hee is sure of a full Chest at home; A poore man giues, and feeles it as little, because hee is sure of a bountifull God in Heauen.*

God then can worke alone; there wee set out: yet he does require assistance; that way wee went: And to those that doe assist, hee giues glory here; so farre we are gone: but yet this remaynes, that hee layes notes of blame

blame, and reproach vpon them, whom collaterall reſpects withdrew from this aſſiſtance. For there is a kind of reproach and increpation laide vpon *Reuben* in that queſtion, *Why abodeſt thou amongſt the ſheepfolds? The diuiſions of* REVBEN *were great thoughts of heart.* Ambition of precedencie in places of employment, greatnes of heart, and a lothneſſe to be vnder the commaund of any other, and ſo an incoherence, not concurring in Counſailes and Executions, retard oftentimes euen the cauſe of God. So is there alſo a reproach and increpation vpon *Dan*, in that queſtion, why did *Dan* remaine in his ſhips; A confidence in their owne ſtrength, a ſacrificing to their owne Nets, an attributing of their ſecuritie to their owne wiſedome or power, may alſo retard the cauſe of God; that ſtayed *Dan* behinde.

Verſe 16.

Verſe 17.

Thus then they haue their *thankes* that doe, thus their *markes* that doe not aſſiſt in *Gods* cauſe: though *God* to encourage them that doe, accompliſh his worke himſelfe, *They fought from heauen, The Starres in their order fought againſt Siſera. They fought,* ſayes

the *Text*, but does not tell vs who; least men should direct their thankes for that which is past, or their prayers for future benefits, to any other, euen in heauen, then to *God* himselfe. The starres are nam'd; It could not be feared that Men would pray to them, sacrifice to them; *Angels* & *Saints* are not named; Men might come to ascribe to them, that which appertained to *God* onely. Now these *Stars*, sayes the text, *fought in their courses*, *Manentes in Ordine*, they fought not disorderly. It was no *Enchantment*, no *Sorcery*, no disordring of the frame, or the powers, or the influence of these heauenly bodies, in fauor of the *Israelites*; *God* would not be beholden to the *Deuill*, or to *Witches*, for his best friends. It was no disorderly Enchantment, nor it was no *Miracle*, that disordered these Starres; as in *Iosuahs* time, the *Sunne* and *Moone* were disordred in their Motions; But as *Iosephus*, who relates this battaile more particularly, sayes, with whom all agree, *The naturall Influence of these heauenly bodies, at this time, had created and gathered such stormes and hayles, as blowing vehemently in the Enemies face, was the cause of this defeate*: for so wee might

might haue said, in that deliuerance, which God gaue vs at *Sea*, *They fought from heauen, The Starres in their order fought against the Enemie.* Without coniuring, without *Miracle*, from heauen, but yet by naturall meanes, God preserued vs. For that is the force of that phrase, and of that maner of expressing it, *Manentes in Ordine, The Starres, containing themselues in their Order, fought.* And that phrase induces our second part, the accommodation, the occasionall application of these words; *God will not fight, nor be fought for disorderly.* And therefore in illustration, and confirmation of those words of the *Apostle, Let all things be done decently, and in order, Aquinas*, in his *Commentaries* vpon that place, cites, and applies this Text, as words to the same purpose, and of the same signification. You, sayes Saint *Paul*, you who are Starres in the Church, must proceede in your warfare, decently, and in order, for the starrs of heauen, when they fight for the *Lord*, they doe their seruice, *Manentes in Ordine, containing themselues in their Order.* And so in our order, we are come to our second part, in which, we owe you by promise

miſe made at firſt, an *Analyſis*, a diſtribution of the ſteps and branches of this part, now when wee are come to the handling thereof: And thus wee ſhall proceede; firſt, the *Warre*, which wee are to ſpeake of here, is not as before, a *Worldly warre*, it is a *Spirituall War*: And then the *Munition*, the prouiſion for this warre, is not as before, temporall aſſiſtance of *Princes*, *Officers*, *Iudges*, *Merchants*, all ſorts of *People*, but it is the *Goſpell of Chriſt Ieſus, and the preaching thereof*. Preaching is *Gods* ordinance, with that *Ordinance* hee fights from heauen, and batters downe all errors. And thirdly, to maintain this War, he hath made *Preachers Stars*; and *Væ ſi non, woe be vnto them, if they doe not fight, if they doe not preach*: But yet in the laſt place, they muſt fight, as the Stars in heauen doe, *In their order*, in that Order, and according to thoſe directions, which, they, to whom it appertaines, ſhall giue them: for that is *to fight in Order*. And in theſe foure branches, wee ſhall determine this ſecond part.

Firſt then we are in Contemplation of *a Spirituall warre*; now, though there be a

Beati

Beatie Pacifici, a blessing reserued to *Peace-makers*, to *the Peace-maker*, *our Peace-maker*, *who* hath sometimes effected it in some places, and alwayes seriously and chargeably, and honourably endeuoured it in all places, yet there is a *spirituall Warre*, in which, *Maledicti Pacifici*; Cursed bee they that goe about to make Peace, and to make all one, The warres betweene *Christ* and *Beliall*. *Let no man seuer those whom God hath ioyned*, but let no Man ioyne those whom *God* hath seuered neyther, and *God* hath seuered *Christ* and *Belial*: and that was *Gods* action, *Ponam inimicitias*; The Seed of the woman, and the Seed of the Serpent, wee and the Deuill, should neuer haue fallen out; wee agree but too well; but God hath put an enmity betweene vs. God hath put *Truth* and *Falshood*, *Idolatrie* and *Sincerities* so farre asunder, and infused such an incompatibilitie, and imprinted such an implacabilitie betweene them, as that they cannot flow into one another: And therefore, there, *Maledicti Pacifici*, It is an opposition against God, by any colourable Modifications, to reconcile opinions diametrally contrary to one

one another, in fundamentall things. *Day* and *Night* may ioyne and meet. *In Diluculis* and in *Crepusculis*, The dawning of the day, in the Morning, and the shutting in of the day in the Euening, make day and night so much one, as sometimes you cannot tell which to call them: but *Lux & tenebræ*, light and darknes, *Midnight* and *Noone* neuer met, neuer ioynd. There are points, which passions of men, and vehemence of disputation, haue carried farther a sunder then needed: and these indeed haue made the greatest noyse, because vpon these, for the most part, depends the matter of profit: and *Beati pacifici*, blessed were that labour, and that labourer, that could reconcile those things; and of that there might bee hope, because it is often but the Persons that fight, it is not the thing, the matters are not so different. But then there are matters so different, as that a Man may sit at home, and weepe, and wish, prayse God that hee is in the right, and pray to God for them that are in the wrong, but to thinke that they are indifferent, and *all one*, *Maledicti Pacifici*, hee that hath brought such a Peace, hath

brought a curſe vpon his owne Conſcience, and laid, not a *Satisfaction*, but a *Stupefaction* vpon it. A *Turke* might perchance ſay, in ſcorne of vs both, They call you *Heretiques*, you call them *Idolaters*, why might not *Idolaters*, and *Heretiques* agree well enough together? But a true *Chriſtian* will neuer make *Contrarieties in fundamentall things indifferent*, neuer make foundations, and ſuperedifications, the Word of *God*, and the Traditions of men, all one. Euery man is a little world, ſayes the *Philoſopher*; Euery man is a little *Church* too, and in euery man there are two ſides, two armies: the fleſh fights againſt the Spirit. This is but a *Ciuill warre*, nay it is but a *Rebellion* indeed; and yet it can neuer be abſolutely quenched. So euery man is alſo a Souldier in that great and generall warre, betweene *Chriſt*, and *Beliall*, the Word of *God*, and the will of man. Euery man is bound to hearken to a peace, in ſuch things as may admit peace, in differences, where men differ from men, but bound alſo to ſhut himſelfe vp againſt all ouertures of peace, in ſuch things, as are in their Nature irreconcileable, in differences

where men differ from *God*. That warre *God* hath kindled, and that warre must bee maintain'd, and maintain'd by his way; and his way, and his *Ordinance* in this warre, is Preaching.

If *God* had not said to *Noah*, *Fac tibi Arcam*; and when he had said so, if he had not giuen him a *Deseigne*, a *Modell*, a *Platforme* of that *Arke*, we may doubt credibly, whether euer man would haue thought of a *Ship*, or of any such way of trade & Commerce. Shipping was Gods owne Inuention, and therein *Lætentur Insulæ*, as *Dauid* sayes, *Let the Ilands reioyce*. So also, if *Christ* had not said to his *Apostles*, *Ite prædicate*, *Goe and preach*: And when he had said so, said thus much more, *Qui non crediderit damnabitur*, *Hee that beleeues not your Preaching, shall be damned*: certainly man would neuer haue thought of such a way of establishing a kingdome, as by Preaching. No other Nation had any such Institution, as Preaching. In the *Romane* State, there was a publique Officer, *Conditor Precum*, who vpon great emergent occasions, deprecations of imminent dangers, or Gratulations for euident bene-

benefites, did make particular *Collects* answerable to those occasions: And some such occasionall *Panegyriques*, and gratulatory Orations for temporall benefites, they had in that *State*. But a fixt and constant course of conteining Subiects in their Religious and Ciuill duties, by preaching, onely *God* ordain'd, onely his Children enioy'd. *Christ* when he sent his *Apostles*, did not giue them a particular command, *Ite orate*, goe and pray in the publique Congregation; All Nations were accustomed to that; *Christ* made no doubt of any mans opposing, or questioning Publique Prayer; and therefore for that, he onely said, *Sic orabitis*, Not goe, and pray, but, *when you pray, pray thus*, hee instructed them in the forme; the dutie was well knowne to all before. But, for Preaching, He himselfe was anointed for that, *The Spirit of the Lord is vpon me, because the Lord hath anoynted mee to preach*: His vnction was his function. He was anoynted with that power, and hee hath anoynted vs with part of his owne vnction: *All power is giuen vnto mee*, sayes hee, *in Heauen and in Earth*; and therefore (as he addes there)

Esa. 61. 1

Math. 28 19. there) *Goe yee, and preach*: Becauſe I haue all power, for preaching, take yee part of my power, and preach too. For, Preaching is *the power of God vnto Saluation, and the ſauour of life vnto life* When therefore the *Apoſtle* 1 Theſ. 5. 19. ſayes, *Quench not the Spirit, Nec in te, nec in alio,* ſayes *Aquinas*; Quench it not in your ſelfe, by forbearing to heare the Word preached; quench it not in others, by diſcouraging them that doe preach. For ſo Saint *Chryſoſtome*, (and not hee alone) vnderſtood that place, *That they quench the ſpirit, who diſcountenance preaching, and diſhearten Preachers*. Saint *Chryſoſtome* took his example from the *lampe* that burnt by him, when he was preaching, (It ſeemes therefore hee did preach in the afternoone) and he ſayes, *You may quench this Lampe, by putting in water, and you may quench it by taking out the oyle*. So a man may quench the ſpirit in himſelfe, if he ſmoother it, ſuffocate it with worldly pleaſures, or profits, and he may quench it in others, if he withdraw that fauour, or that help, which keeps that Man, who hath the ſpirit of Propheſie, the Vnction of Preaching, in a cheerefull diſcharge of his dutie. Preaching then

being *Gods Ordinance* to beget Faith, to take away preaching, were to disarme *God*, and to quench the Spirit; for by that *Ordinance he fights from heauen.*

And to maintaine that fight, he hath made his *Ministers Starres*; as they are called in the first of the *Reuelation.* And they fight against *Sisera*, that is, they preach against *Error.* They preach out of Necessitie; *Necessitie is laid vpon me to preach*, sayes the *Apostle*, and vpon a heauy penaltie, if they doe not; *Væ mihi si non*, *Woe bee vnto me if I doe not preach the Gospell.* Neither is that spoke there with the case of a *future*, as the *Roman Translation* hath it, *Si non Eliuangelizauero*, If I doe not hereafter preach; If I preach not at one time or other; If I preach not when I see how things wil go, what kind of preaching will be most acceptable: But it is, *Si non Euangelizem*, If I preach not now; now, though I had preached *yesterday*; for so Saint *Ambrose* preached his Sermon *de sancto Laurence*, of the good Thiefe, *Heſterno die*, Yesterday I told you &c. So Saint *Augustin* preached his Sermon vpon *All Saints day*: And so did Saint *Bernard his twelfth Sermon*

1 Cor. 9. 16.

vpon the *Psalm*: *Qui habitat.* Now, though I preached but lately before; and now, though I had but late warning to preach now; So St. *Basil* preached his 2. *Sermon* vpon the *Hexameron*, the sixe dayes worke, when hee had but that Morning for Meditation: and more then so, in his 2. *Sermon de Baptisimo*; for, it seemes he preached that without any premeditation, *Prout suggerit Spiritus sanctus.* Now, though I had not time to labour a *Sermon*; and now, though I preach in *anothers mans place*; for so *Saint Augustine* preached his *Sermon* vpon the 95. *Psalme*: where he saies, *Frater noster Seuerus, Our brother Seuerus should by promise haue preached heere, but since he comes not, I will.* Now, that is, whensoeuer Gods good people may be edified by my preaching: *Væ si non*, woe be vnto me, if I doe not preach. *The Dragon drew a third part of the Stars from heauen.* Apoc. 12. 3. *Antichrist* by his Persecutions, and Excommunications silenced many; all that would not magnifie him. And many amongst vs, haue silenced themselues: Abundance silences some, & Lazinesse, and Ignorance some, and some their owne Indiscretion, and then they

they lay that vpon the *Magistrate*. But God hath plac'd vs in a *Church*, and vnder a *Head of the Church*, where none are silenced, nor discountenanc'd, if being *Stars*, called to the *Ministery* of the *Gospel*, & appointed to *fight*, to preach there, they fight within the discipline and limits of this Text, *Manentes in ordine, conteining themselues in Order*.

In this phrase, as we told you before, out of *Aquinas*, the same thing is intended, as in that place of Saint *Paul*, *Let all things bee done decently, and in Order*. That the *Vulgat Edition* reades, *Fiant honeste*; and then sayes Saint *Ambrose*, *Honeste fit, quod cum pace fit, That is done honestly, and decently, which is done quietly, and peaceably*. Not with a peace, and indifferencie to contrary Opinions in fundamentall Doctrines, not to shuffle Religions together, and make it all one which you chuse, but a peace with persons, an abstinence from contumelies, and reuilings. It is true that wee must hate Gods enemies with *a perfect hatred*, and it is true that *Saint Chrysostome* sayes, *Odium perfectum est, odium consummatissimum*, that is not a perfect hatred, that leaues out any of their Errors vn-

hated.

hated. But yet a perfect hatred is that too, which may consist with perfection, and Charitie is perfection: a perfect hatred is that which a perfect, that is, a charitable man may beare, which is still to hate *Errors*, not *Persons*. When their insolencies prouoke vs to speake of them, we shall doe no good therein, if therein we proceed not decently, and in order. *Christ* sayes of his
Cant. 6. 3 *Church: Terribilis vt Castrorum acies, It is powerfull as an Armie*; but it is *vt acies ordinata, as an armie disciplin'd, and in order*: for without order, an Army is but a great Ryot; and without this decencie, this peaceablenesse, this discretion, this Order, zeale is but fury, and such preaching is but to the obduration of ill, not to the edification of good Christians. Saint *Paul* in his absence from the
Col. 2. 5. *Colossians*, reioyces as much in beholding their *Order*, as in their stedfastnesse in the faith of *Christ Iesus*: Nay, if wee consider the words well, as Saint *Chrysostome* hath done, we shall see that it is only their *Order* that he reioyces in: for *Non dixit fidem, sed firmamentum fidei*, sayes that Father, *It was not their faith, but that which established their faith*

that was their order, that occasioned his ioy. For when there is not an vniforme, a comely, an orderly presenting of matters of faith, faith it selfe growes loose, and loses her estimation; and preaching in the *Church* comes to bee as pleading at the Barre, and not so well: there the Counsell speakes not himselfe, but him that sent him, here wee shall preach not him who sent vs, *Christ Iesus*, but our selues. *Study to be quiet, and to doe your owne busines*, is the *Apostles* commandement to euery particular man amongst the *Thessalonians*. It seemes some amongst them disobeyed that: and therefore hee writes no more to particular persons, but to the whol *Church*, in his other *Epistle*, and with more vehemence, then a smal matter would haue required: *Wee command you in the name of our Lord Iesus Christ, that yee withdraw your selfe from all that walke Inordinate*, as the *vulgat* reads that in one place, and *Inquietè*, as they translate the same word, in another, *disorderly*, *vnquietly*: from all such as preach *suspiciously*, and *iealously*; and be the garden neuer so faire, wil make the world beleeue, there is a *Snake* vnder euery leafe, be the in-

1 Thes. 4. 11.

2 Thes. 3. 6.

tention neuer so sincere, will presage, and prognosticate, and prediuine siniſter and mischieuous effects from it. *A troubled ſpirit is a ſacrifice to God*, but a *troubleſome ſpirit* is farre from it. I am glad that our *Miniſterie* is called *Orders*; that when wee take this calling, wee are said to take *Orders*. Yours are called *Trades*, and *Occupations*, and *Myſteries*: *Law* and *Phiſicke* are called *Sciences*, and *Profeſſions*: many others haue many other names, ours is *Orders*. When by his *Maieſties* leaue we meet in our *Conuocations*, and being met, haue his further leaue, to treat of remedies for any diſorders in the *Church*, our *Conſtitutions* are *Canons*, *Canons* are *Rules*, *Rules* are *Orders*: *Parliaments* determine in *Lawes*, *Iudges* in *Decrees*, wee in *Orders*. And by our Seruice in this *Mother Church*, we are *Canonici*, *Canons*, *Regular*, *Orderly men*; not *Canoniſtæ*, men that know *Orders*, but *Canonici*, men that keepe them: where wee are alſo called *Prebendaries*, rather *à Præbendo*, then *à Præbenda*, rather for giuing example of obedience to Orders, then for any other reſpect. In the *Romane Church* the moſt diſorderly men, are their

Pſa. 51.7

men

men in *Orders*. I speake not of the viciousnesse of their life, I am no Iudge of that, I know not that: but they are so out of all Order, that they are within rule of no temporall Law, within iurisdiction of no Ciuill Magistrate, no secular Iudge. They may kill *Kings*, and yet can be no *Traytors*, they assigne their reason, *Because they are no Subiects*. He that kils one of them, shall be *really* hang'd; and if one of them kill, hee shall be *Metaphorically* hang'd, hee shall bee suspended. Wee enioy gratefully, and wee vse modestly the Priuiledges which godly Princes, out of their pietie haue affoorded vs, and which their godly Successours haue giuen vs againe by their gracious continuing of them to vs; but our Profession of it selfe, naturally (though the very nature of it dispose Princes to a gracious disposition to vs) exempts vs not from the tye of their Lawes. All men are in deed, we are in *Deed* and in name too, *Men of Orders*; and therefore ought to be most ready of all others to obey.

Now, beloued, *Ordo semper dicitur ratione principij*: *Order alwayes presumes a head*, it al- Aquin.

wayes implyes some by whom wee are to be ordered; and it implyes our conformitie to him. Who is that? *God* certainly, without all question, *God*. But betweene *God*, & *Man*, we consider a two-fold *Order* One, as all creatures depend vpon *God*, as vpon their beginning, for their very *Being*; and so euery creature is wrought vpon immediately by *God*, and whether hee discerne it or no, does obey *Gods* order, that is, that which *God* hath ordained, his purpose, his prouidence is executed vpon him, & accomplished in him. But then the other *Order* is, not as man depends vpon *God*, as vpon his beginning, but as he is to be reduced and brought back to *God*, as to his end: & that is done by meanes in this world. What is that meanes? for those things which wee haue now in consideration, the *Church*. But *the body* speaks not, the *head* does. It is the *Head of the Church* that declares to vs those things whereby we are to be ordered.

This the *Royall* and *religious Head* of these *Churches* within his Dominions hath lately had occasion to do. And in doing this, doth he innouate any thing, offer to doe any new

thing?

thing? Do we repent that *Canon*, & *Constitu-*
tion, in which at his *Maiesties* first comming
we declar'd with so much alacrity, as that it
was the second *Canō* we made, *That the King*
had the same authoritie in causes Ecclesiasticall,
that the godly Kings of Iudah, and the Christian
Emperors in the primatiue Church had? Or are
we ignorant what those *Kings of Iudah*, and
those *Emperors* did? We are not, wee know
them well. Take it where the power of the
Empire may seem somwhat declind in *Charls*
the great; we see by those *Capitularies* of his,
that remain yet, what *orders* he gaue in such
causes; there he saies in his entrance to them,
Nemo presumptuosum dicat; *Let no man call this*
that I doe an vsurpation, to prescribe Orders in
these cases, Nam legimus quid Iosias fecerit, We
haue red what Iosiah did, and we know that wee
haue the same Authoritie that Iosiah had. But,
that *Emperor* consulted with his *Clergie*, be-
fore he published those *Orders*. It is true, he
saies he did. But he, from whom we haue
receiued these *Orders*, did more then so; His
Maiesty forbore, til a representation of some
inconueniēces by disorderly preaching, was
made to him, by those in the highest place

in our *Clergie*, and other graue and reuerend *Prelates* of this *Church*; they presented it to him, and thereupon hee entred into the remedie. But that *Emperour* did but declare things constituted by other Councells before: but yet the giuing the life of execution to those Constitutions in his Dominions, was introductorie, and many of the things themselues were so. Amongst them his 70. *Capitularie* is appliable to our present case; there hee sayes, *Episcopi videant That the Bishops take care, that all Preachers preach to the people the Exposition of the Lords Prayer*: and he enioynes them too, *Ne quis nouum, ne quid non Canonicum, That no man preach any new opinion of his owne*; nay, though it bee the opinion of other learned men in other places, yet if it be *Non Canonicum*, not declared in the *vniuersall Church*, not declared in *that Church*, in which he hath his station, he may not preach it to the people: And so he proceeds there to *Catechisticall Doctrine*.

That is not new then, which the *King of Iudah* did, and which the *Christian Emperours* did. But it is new to vs, if the *King* of this kingdome haue not done it. Hath

the

hey not done it? How little the *Kings* of
his kingdome did in *Eccleſiaſticall* cauſes
hen, when by their conniuence that power
vas deuold into a forraine Prelates hand, it
s pitie to conſider, pitie to remember, pitie
o bring into Contemplation; And yet tru-
y euen then our Kings did exerciſe more of
hat power, then our aduerſaries who op-
oſe it, will confeſſe. But, ſince the true iu-
ſdiction was vindicated, and reapplyed to
e Crowne, in what iuſt height *Henrie the*
ght, and thoſe who gouerned his Sonnes
inoritie, *Edward the ſixt*, exerciſed that iu-
ſdiction in *Eccleſiaſticall* cauſes, none, that
nowes their Story, knowes not. And, be-
uſe ordinarily, wee ſettle our ſelues beſt
the Actions, and Precedents of the late
ueene of bleſſed and euerlaſting memory,
may haue leaue to remember them that
ow, and to tell them that know not, one
t of her power and her wiſedome, to this
rpoſe. When ſome *Articles* concerning
e falling away from iuſtifying grace, and
her poynts that beat vpon that haunt, had
en ventilated, in Conuenticle, and in
lpits too, and Preaching on both ſides

paſt,

paſt, and that ſome perſons of great place and eſtimation in our *Church*, together with him who was the greateſt of all, amongſt our Clergy, had vpon mature deliberation eſtabliſhed a reſolution what ſhould be thought, and taught, held and preached in thoſe poynts, and had thereupon ſent down that reſolution to be publiſhed in the Vniuerſitie, not vulgarly neither, to the people but in a Sermon, *Ad Clerum* onely, yet her *Maieſtie* being informed thereof, declared her diſpleaſure ſo, as that, ſcarce any hour before the Sermon was to haue been, there was a Countermaund, an Inhibition to the Preacher for medling with any of those poynts. Not that her *Maieſtie* made her ſelfe *Iudge of the Doctrines*, but that nothing, not formerly declared to be ſo, ought to bee declared to be the *Tenet*, and Doctrine of the Church, her *Maieſtie* not being acquainted nor ſuplicated to giue her gracious allowance for the publication thereof.

His ſacred *Maieſtie* then, is herein vpon the ſteps of the *Kings of Iudah*, of the *Chriſtian Emperors*, of the *Kings of England*, all the *Kings of England*, that embraced

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Reformation, of *Queene Elizabeth* her ſelfe; and he is vpon *his owne* ſteps too. For, it is a ſeditious calumny to apply this which is done now, to any occaſion that riſes but now: as though the *King* had done this, now, for ſatisfaction of any perſons at this time. For ſome yeares ſince, when he was pleaſed to call the *Heads of Houſes* from the Vniuerſity, and intimate to them the inconueniences that aroſe from the Preaching of ſuch men, as were not at all conuerſant in the *Fathers*, in the *Schoole*, nor in the *Eccleſiaſticall Storie*, but had ſhut vp themſelues in a few later *Writers*; and gaue order to thoſe *Gouernours* for remedy herein, Then he began, then he laid the foundation for that, in which hee hath proceeded thus much further now, to reduce Preaching neerer to the manner of thoſe Primitiue times, when *God* gaue ſo euident, and ſo remarkable bleſsings to mens Preaching.

Conſider more particularly that which he hath done now; His *Maieſtie* hath accompanied his moſt gracious Letter to the *moſt Reuerend Father in God, my Lords Grace of Canterbury*, with certaine *Directions* how

Preachers ought to behaue themſelues i
the exerciſe of *that part* of their Miniſterie
Theſe being deriued from his *Grace*, in du
courſe to his *reuerend Brethren*, the other *Bi*
ſhops, our *worthy Diocesan*, euer vigilant fo
the Peace and vnitie of the *Church*, gaue
ſpeedy, very ſpeedy intimation thereof, t
the *Clergie* of his Iuriſdiction; ſo did other
to whom it appertain'd ſo to doe in their
Since that, his *Maieſtie* who alwayes takin
good workes in hand, loues to perfect hi
owne works, hath vouchſafed to giue ſom
Reaſons of this his proceeding; which bein
ſignified by him to whom the *State* an
Church owes much, *The right Reuerend Fa*
ther in God, the Biſhop of Lincolne, Lord Kee
per of the great Seale, and after by him alſo
who began at firſt, his *Maieſties* pleaſure ap
pearing thereby, (as he is too *Great*, and to
Good a *King* to ſeeke corners, or diſguiſes, fo
his actions) that theſe proceedings ſhoul
be made publique, I was not willing only
but glad to haue my part therein, that as, i
the feare of God, I haue alwaies preache
to you the *Goſpell of Chriſt Ieſus*, who is th
God of your Saluation; So in the teſtimon

of a good Conſcience, I might now preach to you, *the Goſpel of the Holy ghoſt*, who is the *God of peace*, of vnitie, and concord.

Theſe *Directions* then, and the *Reaſons* of them, by his *Maieſties* particular care, euery man in the Miniſtery may ſee & write out, in the ſeuerall *Regiſters Offices*; with his owne hand for nothing, and for very little, if hee vſe the hand of another. Perchance you haue, at your conuenience, you may ſee them. When you do, you ſhall ſee, That his *Maieſties* generall intention therein is, to put a difference, between graue, and ſolid, from light and humerous preaching. *Origen* does ſo, when vpon the *Epiſtle* to the *Romanes*, he ſayes, *There is a great difference, Inter prædicare, & docere*: A man may teach an Auditory, that is, make them know ſomething that they knew not before, and yet not Preach; for Preaching is to make them know things appertaining to their ſaluation. But when men doe neither, neither Teach, nor Preach, but (as his *Maieſtie* obſerues the manner to bee) *To ſoare in poynts too deepe, To muſter vp their owne Reading, To diſplay their owne Wit, or Ignorance in medling with Ci-*

uill matters, or (as his *Maieſtie* addes) *in rude and vndecent reuiling of perſons*: this is that which hath drawen downe his *Maieſties* piercing Eye to ſee it, and his Royall care to correct it. Hee corrects it by *Chriſts* owne way, *Quid ab initio*, by conſidering how it was at firſt: for, (as himſelfe to right purpoſe cites *Tertullian*) *Id verum quod primum*; *That is beſt, which was firſt.* Hee would therefore haue vs conuerſant in *Antiquitie*: For, *Nazianzen* askes that queſtion with ſome ſcorne, *Quis eſt qui veritatis propugnatorem, vnius diei ſpatio, velut e luto ſtatuam fingit.* Can any man hope to make a good Preacher, as ſoone as a good Picture? In three or foure dayes, or with three or foure Books? His *Maieſty* therfore cals vs to look *Quid primum*, what was firſt in the whole *Church?* And againe, *Quid primum*, when we receiued the Reformation in this *Kingdom*, by what meanes, (as his *Maieſtie* expreſſeth it) *Papiſtry was driuen out, and Puritaniſme kept out*, and *wee deliuered from the Superſtition of the Papiſt, and the madneſſe of the Anabaptiſts*, as before hee expreſſeth it: and his religious and iudicious eye ſees clearly, That

all that Doctrine, which wrought this great cure vpon vs, in the Reformation, is contained in the two *Catechismes*, in the 39. *Articles*, and in the 2. *Bookes of Homilies*. And to these, as to *Heads*, and *Abundaries*, from whence all knowledge necessarie to saluation, may abundantly be deriu'd, hee directs the meditations of Preachers.

Are these new wayes? No way new: for they were *our first* way in *receiuing Christiauity*, and our *first* way in *receiuing the Reformation*. Take a short view of them all: as it is in the *Catechismes*, as it is in the *Articles*, as it is in the *Homilies*. First you are called backe to the practise of *Catechising*: Remember what *Catechising* is; it is *Institutio viua voce*. And in the *Primitiue Church*, when those persons, who comming from the *Gentiles* to the *Christian* Religion, might haue beene scandalized with the outward Ceremoniall, and Rituall worship of God in the *Church*, (for Ceremonies are stumbling blockes to them who looke vpon them without their Signification, and without the reason of their Institution) to auoyd that daunger, though they were not

admitted to see the *Sacraments* administred, nor the other Seruice of God performed in the *Church*, yet in the *Church*, they receiued *Instruction*, *Institution*, by word of mouth, in the fundamentall Articles of the *Christian Religion*, and that was *Catechising*. The *Christians* had it from the beginning, and the *Iewes* had it too: for their word *Chanach*, is of that signification, *Initiare*, to enter. *Traine vp a child in the way he should goe, and when he is olde, hee will not depart from it.* *Traine vp*, sayes our Translation in the Text; *Catechise*, say our Translators in the Margin, according to the naturall force of the *Hebrew* word. And *Sepher Chinnuch*, which is *Liber Institutionum*, that is, of *Catechisme*, is a Booke well knowne amongst the *Iewes*, euery where, where they are now: Their Institution is their Catechisme. And if wee should tell some men, That *Caluins Institutions* were a *Catechisme*, would they not loue Catechising the better for that name? And would they not loue it the better, if they gaue me leaue to tell them that of which I had the experience. An Artificer of this Citie brought his Childe to mee, to admire (as truly

Pro. 22. 6

truly there was much reason) the capacitie, the memory, especially of the child. It was but a Girle, and not aboue nine yeares of age, her Parents said lesse, some yeares lesse; wee could scarse propose any Verse of any Booke, or Chapter of the *Bible*, but that that childe would goe forward without Booke. I began to *Catechise* this child; and truly, shee vnderstood nothing of the *Trinitie*, nothing of any of those fundamentall poynts which must saue vs: and the wonder was doubled, how she knew so much, how so little.

The *Primitiue Church* discerned this necessitie of *Catechising*: And therefore they instituted a particular *Office*, a *Calling* in the *Church* of *Catechisers*. Which Office, as wee see in Saint *Cyprian's* 42. *Epistle*, that great man *Optatus* exercised at *Carthage*, and *Origen* at *Alexandria*. When S. *Augustine* tooke the *Epistle*, and the *Gospell*, and the *Psalme* of the day, for his Text to one Sermon, did he, thinke you, much more then paraphrase, then Catechise? When *Athanasius* makes one Sermon, and, God knowes, a very short one too, *Contra omnes Hæreses*, *To ouerthrow*

all

all Hereſies in one Sermon; did he, think you, any more then propoſe fundamentall Doctrines, which is truly the way to ouerthrow all *Hereſies*? When Saint *Chryſoſtom* enters into his Sermon vpon the 3. *Chapter* to the *Galatians*, with that preparation, *Attendite diligenter, non enim rem vulgarem pollicemur, Now hearken diligently*, ſayes he, *for it is no ordinary matter that I propoſe*, There he propoſes *Catechiſticall Doctrine* of faith and works. Come to lower times, when *Chryſologus* makes ſixe or ſeuen Sermons vpon the *Creed*, and not a ſeuerall Sermon vpon euery ſeuerall Article, but takes the whole *Creed* for his Text, in euery Sermon, and ſcarſe any of thoſe Sermons a quarter of an houre long, will you not allowe this manner of Preaching to bee *Catechiſing*? Goe as lowe as can bee gone, to the *Ieſuites*; and that great *Catechizer* amongſt them, *Caniſius*, ſayes, *Nos hoc munus ſuſcipimus*: Wee, wee Ieſuites make Catechiſing our Profeſſion. I doubt not but they doe recreate themſelues ſometimes in other matters too, but that they glory in, that they are *Catechizers*. And in that Profeſsion, ſayes hee, wee haue

haue *Saint Basil*, *Saint Augustine*, *Saint Ambrose*, *Saint Cyrill*, in our Societie; and truly as *Catechizers*, they haue; as *State-Friers*, as *Iesuits*, they haue not. And in the first Capacitie they haue him, who is more then all; for as hee sayes rightly, *Ipse Christus Catechista*, *Christs owne Preaching was a Catechising*. I pray *God* that *Iesuites* conclusion of that *Epistle* of his, be true still; There he sayes, *Si nihil aliud*, *If nothing else*, *yet this alone should prouoke vs to a greater diligence in Catechising*; *Improbus labor*, *& indefessa cura*, *That our Aduersaries*, *the Protestants doe spend so much time*, as he sayes, *day and night in catechizing*. Now, if it were so then, when he writ, and bee not so still amongst vs, wee haue intermitted one of our best aduantages: and therefore *God* hath graciously raised a blessed and a Royall Instrument, to call vs back to that, which aduantaged vs, and so much offended the Enemy. That man may sleepe with a good Conscience, of hauing discharged his dutie in his Ministery, that hath preached in the forenoone, and Catechised after. *Quære*, sayes *Tertullian*, (and he sayes that with indignation) *an Idolatriam committat*,

mittat, qui de Idolis catechizat: Will any man doubt, sayes he, whether that man be an Idolatrer, that catechises Children, and Seruants in Idolatry? Will any man doubt, whether hee bee painfull in his Ministerie, that catechises children, and seruant in the sincere Religion of *Christ Iesus*. The *Roman Church* hath still made her vse of vs; of our fortunes, when she gouernd here, and of our example, since she did not: They did, as they saw vs doe; And thereupon they came to that order, in the *Councell of Trent*, *That vpon Sundayes and Holydayes, they should Preach in the forenoone, and Catechise in the afternoone*; till we did both, they did neither. *Except yee become as little Children, yee* Mat. 18. 3 *shall not enter into the Kingdome of Heauen*, sayes *Christ*. Except yee, yee the people bee content at first to feed on the milke of the Gospell, and not presently to fall to gnawing of bones, of Controuersies, and vnrevealed Misteries, And except yee, the Ministers and Preachers of the Gospell, descend and apply your selues to the Capacitie of little Children, and become as they, and build not your estimation onely vpon the

satisfaction of the expectation of great and curious Auditories, you stopp theirs, you loose your owne way to the kingdome of Heauen. Not that wee are to shut vp, and determine our selues, in the knowledge of Catechisticall rudiments, but to bee sure to know them first. The *Apostle* puts vs vpon that progresse, *Let vs learne the Principles of the Doctrine of Christ, and goe on to perfection.* Not leaue at them; but yet not leaue them out: endeauour to encrease in knowledge, but first make sure of the foundation. And that increase of knowledge, is royally, and fatherly presented to vs, in that, which is another limne of his *Maiesties directions*, the 39. *Articles.* Heb. 6. 1.

The *Foundation* of neceſſary knowledge, is in our *Catechismes*; the *Superedification*, the extention in these *Articles*. For they carry the vnderstanding, and the zeale of the ablest Man, high inough, & deepe inough. In the third Article there is an *Orthodoxe* assertion of *Christs descent into Hell*; who can go deeper? In the 17. Article there is a Modest declaration of the Doctrine of *Predestination*; who can go higher? neither

ther doe these *Articles* onely build vp *Positiue Doctrine*; If the *Church* had no aduersaries, that were ynough; but they imbrace *Controuersies* too, in poynts that are necessarie. As in the two and twentieth Article of *Purgatorie*, of *Pardons*, of *Images*, of *Inuocations*: and these not in generall onely, but against the *Romish* Doctrine of *Pardons*, of *Images*, of *Inuocation*. And in the eight and twentieth Article against *Transubstantiation*, and in such tearmes, as admit no meeting, no reconciliation; but that it is *repugnant to the plaine wordes of Scripture, and hath giuen occasion to many Superstitions*. And in one word, we may see the purpose and scope of these *Articles*, as they were intended against the *Romane Church*; in that *Title* which they had in one Edition (in which though there were some other things, that iustly gaue offence, yet none was giuen nor taken in this) That these Articles were conceiued and published, to condemne the *Heresies of the Manichees, of the Arrians, of the Nestorians, of the Papistes, and others*. And therefore in these reasons, which his *Maiestie* hath descended

ſcended to giue of his *Directions*, himſelfe is pleaſed to aſsigne this, *That the people might bee ſeaſoned in all the Heads of the Proteſtant Religion.* Not onely of the *Chriſtian* againſt *Iewes*, *Turkes*, and *Infidels*, but of the *Proteſtant* againſt the *Romane Church.*

The *Foundation* is in the *Catechiſme*; the *growth* and *extention* in the *Articles*, and then the *Application* of all to particular Auditories in the *Homilies*: which, if his *Maieſtie* had not named, yet had beene implyed in his recommendation of the *Articles.* For the fiue and thirtieth *Article* appoynts the reading of them: both thoſe, which were publiſhed in the time of *Edward* the ſixth, and thoſe which after. In the firſt Booke, the very firſt *Homilies* are, of the *Sufficiencie of Scriptures, and of the abſolute neceſsitie of Reading them*; ſufficiently oppoſed againſt that which hath been ſayd in that *Church*, both of the *impertinencie*, of *Scriptures*, as not abſolutely neceſſarie, and of the *inſufficiencie* of theſe *Scriptures*, if *Scriptures* were neceſſarie. And in the ſecond Booke, the ſecond *Homily* is againſt

Idolatrie; and so farre against all approaches towards it, by hauing any *Images* in *Churches*, as that perchance Moderat Men, would rather thinke that *Homilie* to seuere in that kind, then suspect the *Homilies* of declination towards *Papistrie*. Is it the name of *Homelies* that Scandalizes them? would they haue none? Saint *Cyrills* 30. *Paschall Sermons*, which he preached in so many seuerall *Easter daies*, at his *Arch-bishoprike of Alexandria*, and his *Christmas dayes Sermons* too, were ordinarily exscrib'd, and rehearsed ouer againe, by the most part of the Clergie of those parts: and in their Mouthes they were but *Homilies*. And *Caluins Homilies* vpon *Iob* (as *Beza* in his Preface before them, calls them) were ordinarily repeated ouer againe in many places of *Fraunce*: and in their mouthes they were but *Homilies*. It is but the name, that scandalizes; and yet the name of *Homilie* and *Concio*, a *Homily* and a *Sermon*, is all one. And if some of these were spoken and not reade, and so exhibited in the name of a Sermon, they would like them well inough. Certainely his *Maiestie* mistooke i

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not, that in our *Catechismes*, In our *Articles*, in our *Homilies*, there is inough for *Positiue*, inough for *Controuerted Diuinitie*; For that *Iesuit*, that intended to bring in the whole body of Controuerted Diuinitie into his booke, (whom we named before) desired no other Subiect, no other occasion to doe that, but the *Catechisme* of that Church; neither need any sober Man, that intends to handle Controuersies aske more, or go further.

His *Maiestie* therefore, who as he vnderstands his duty to *God*, so doth he his Subiects duties to him, might iustly thinke, *That these so well grounded Directions, might*, (as himselfe sayes) *bee receiu'd vpon implicite obedience*. Yet hee vouchsafes to communicate to all, who desire satisfaction, the *Reasons* that mou'd him. Some of which I haue related, and all which, all may, when they will see, and haue. Of all which the Summ is, His *Royall* and his *Pastorall* care, that *by that Primitiue way of Preaching, his Subiects might be arm'd against all kind of Aduersaries, in fundamentall truthes*. And when he takes knowledge, *That some few Church-men, but*

many

many of the people, haue made ſiniſter conſtructions of his ſincere intentions, As hee is grieued at the heart, (to giue you his owne wordes) *to ſee euery day ſo many defections from our religion to Popery and Anabaptiſme;* So without doubt he is grieued with much bitternes, that any ſhould ſo peruert his meaning, as to thinke, that theſe *Directions* either *reſtraind the Exerciſe of Preaching, or abated the number of Sermons, or made a breach to Ignorance and Superſtition,* of which three ſcandals he hath been pleaſed to take knowledge. What could any *Calumniator*, any *Libeller* on the other ſide, haue imagin'd more oppoſit, more contrary to him, then approaches towards *Ignorance*, or *Superſtition*? Let vs ſay for him, Can ſo learned, ſo abundantly learned a *prince* be ſuſpected to plot for *Ignorance*? And let vs bleſſe *God*, that we beare him ſay now, *That he doth conſtantly profeſſe himſelfe an open aduerſary to the Superſtition of the Papiſt* (without any milder Modification) and *to the madneſſe of the Anabaptiſt*: And that *the preaching againſt either of their Doctrines is not only approued, but much commended by his royall Maieſtie, if it bee done without rude and vndecent reuiling.* If hee had

had affected *Ignorance* in himselfe, he would neuer haue read so much; and if he had affected *Ignorance* in vs, hee would neuer haue writ so much, and made vs so much the more learned by his Books. And if hee had had any declination towards *Superstition*, he would not haue gone so much farther, then his rank and qualitie prefled him to doe, in declaring his opinion concerning *Antichrist*, as out of *Zeale*, and *zeale with knowledge* hee hath done. We haue him now, (and long, long, O eternall *God*, continue him to vs,) we haue him now for a *father* of the *Church*, a *Foster-father*; such a father as *Constantine*, as *Theodosius* was; our posterity shall haue him for a *Father*, a *Classique father*; such a father as *Ambrose*, as *Austin* was. And when his works shall stand in the *Libraries* of our Posteritie, amongst the *Fathers*, euen these *Papers*, these *Directions*, & these *Reasons* shalbe pregnant euidences for his cõstant zeale to *Gods* truth, and in the meanetime, as arrowes shot in their eyes, that imagine so vaine a thing, as a defection in him, to their superstition. Thus far he is from admitting *Ignorance*, and from *Superstition* thus far, which seemes to be one

of their feares. And for the other two, (which concurre in one) *That these Directions should restraine the Exercise of Preaching, or abate the number of Sermons*, his *Maiestie* hath declar'd himselfe to those *Reuerend Fathers*, *To be so far from giuing the least discouragement to solid Preaching, or to discreet and religious Preachers, or from abating the number of Sermons, that hee expects at their hands, that this should increase their number, by renuing vpon euery Sunday in the afternoon, in all Parish Churches throughout the kingdome, that primitiue, and most profitable exposition of the Catechisme.* So that heere is no abating of Sermons, but a direction of the Preacher to preach vsefully, and to edification.

And therfore, to end all, you, you whom *God* hath made *Starres* in this *Firmament*, *Preachers* in this *Church*, deliuer your selues
Iob 25. 5 from that imputation, *The Starres were not pure in his sight*; The Preachers were not obedient to him in the voice of his *Lieutenant*. And you, you who are *Gods* holy people, and zealous of his glory, as you know from
1 Cor. 15 14. St. *Paul*, *that Stars differ from Stars in glory*, but all conduce to the benefit of man: So, when

when you see these *Stars*, Preachers to differ in gifts; yet, since all their ends are to aduance your saluation, encourage the *Catechizer*, as well as the curious Preacher. Looke so farre towards your way to Heauen, as to the Firmament, and consider there, that that starre by which wee saile, and make great voyages, is none of the starres of the greatest magnitude, but yet it is none of the least neither, but a middle starre. Those Preachers which must saue your soules, are not ignorant, vnlearned, extemporall men; but they are not ouer curious men neither. Your children are you, and your seruants are you; and you doe not prouide for your saluation, if you prouide not for them, who are so much yours, as that they are you. No man is sau'd as a *good man*, if he be not sau'd as a *good Father*, and as a *good Master* too, if *God* haue giuen him a family. That so, *Priest* and *people*, the whole Congregation, may by their religious obedience, and fighting in this spirituall warfare in their *Order*, minister occasion of ioy to that heart, which hath beene grieued; in that fulnesse of ioy, Which *Dauid* expresseth. *The King shall reioyce in thy strength,* Psal. 21.

strength, O Lord, and in thy saluation how greatly shall hee reioyce? Thou hast giuen him his hearts desire, and thou hast not withholden the request of his lipps: for the King trusteth in the Lord, and by the mercy of the most High he shall not bee mooued. And with that *Psalme*, a Psalme of Confidence in a good *King*, and a Psalme of Thanksgiuing for that blessing, I desire that this Congregation may be dissolued; for this is all that I intended for the *Explication*, which was our first, and for the *Application*, which was the other part proposed in these wordes.

FINIS.

XUM

A

SERMON

VPON

THE EIGHT

VERE OF THE FIRST

CHAPTER OF THE ACTS

OF THE APOSTLES.

Preached

To the Honourable Company of the

VIRGINIAN PLANTATION,

13. *Novemb.* 1622.

2d Edition.

BY

IOHN DONNE Deane of Saint

Pauls, LONDON,

LONDON,

Printed for *Thomas Iones.* 1624.

XUM

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SERMON

UPON

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Preached

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19. March. 1622.

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TO
THE HONOVRABLE
COMPANIE OF THE
VIRGINIAN PLAN-
TATION.

BY your Fauours, I had ſome place amongſt you, before; but now I am an Aduenturer, if not to VIRGINIA, yet for VIRGINIA: for, euery man that Prints, Aduentures. For the Preaching of this Sermon, I was but vnder your Inuitation; my Time was mine owne, and my Meditations mine owne: and I had beene excuſable, towards you, if I had turned that Time, and thoſe Meditations, to GODS Seruice, in any other place. But for the Printing of this Sermon, I am not onely vnder your Inuitation, but vnder your

Commandement; *for, after it was preached, it was not mine, but yours: And therefore, if I gaue it at firſt, I doe but reſtore it now, The firſt, was an act of* Loue; *this, of* Iuſtice: *both which* Vertues, Almightie God *euermore promoue, and exalt in all your proceedings.*

AMEN.

Your humble Seruant

in Chriſt Ieſus,

IOHN DONNE.

Acts. 1. 8.

But yee ſhall receiue power after that the Holy Ghost *is come vpon you, and yee ſhall bee witneſſes vnto mee both in* Ieruſalem, *and in all* Iudea, *and in* Samaria, *and vnto the vttermoſt part of the Earth.*

THERE are reckoned in this Booke, Two and Twentie *Sermons* of the *Apoſtles*; and yet the Booke is not called the *Preaching*, but the *Practiſe*, not the *Words* but the *Acts* of the *Apoſtles*: and the *Acts* of the *Apoſtles* were to conuey that name of *Chriſt Ieſus*, and to propagate his

his *Gospell* ouer all the world : Beloued, you are *Actors* vpon the same Stage too : the vttermost part of the Earth are your *Scene* : Act ouer the *Acts* of the *Apostles*; bee you a Light to the *Gentiles*, that sit in darkenesse, bee you content to carrie him ouer these *Seas*, who dryed vp one *Red Sea* for his first people, and hath powred out another *Red Sea*, his owne Bloud, for them and vs. When man was fallen, *God* cloathed him, made him a Leather Garment; there *God* descended to one occupation : when the time of mans redemption was come, then *God*, as it were, to house him, became a *Carpenters Sonne*, there *God* descended to another Occupation. Naturally, without doubt, man would haue beene his owne Taylor, and his owne Carpenter; something in these two kindes man would haue done of himselfe, though hee had had no patterne from *God* : but

in preſeruing man who was fallen, to this redemption, by which he was to be raiſd, in preſeruing man from periſhing, in the Flood, *God* deſcended to a third occupation, to be his *Shipwright* to giue him the modell of a Ship, an *Arke*, and ſo to be the author of that, which man himſelfe in likelihood, would neuer haue thought of, a means to paſſe from *Nation* to *Nation*. Now, as *GOD* taught vs to make cloathes, not onely to cloath our ſelues, but to cloath him in his poore and naked members heere; as *God* taught vs to build houſes, not to houſe our ſelues, but to houſe him, in erecting *Churches*, to his glory: So *God* taught vs to make Ships, not to tranſport our ſelues, but to tranſport him, *That when wee haue receiued power, after that the Holy Ghoſt is come vpon vs, we might be witneſſes vnto him, both in* Ieruſalem, *and in all* Iudæa, *and in* Samaria, *and vnto the vttermoſt parts of the Earth.*

As I ſpeake now principally to them who are concernd in this *Plantation* of *Virginia*, yet there may be diuers in this Congregation, who, though they haue no intereſt in this *Plantation*, yet they may haue benefit and edification, by that which they heare me ſay, ſo *Chriſt* ſpoke the words of this *Text*, principally to the *Apoſtles*, who were preſent and queſtioned him at his *Aſcention*, but they are in their iuſt extention, and due accomodation, appliable to our preſent occation of meeting heere: As *Chriſt* himſelfe is *Alpha*, and *Omega*, ſo firſt, as that hee is laſt too, ſo theſe wordes which he ſpoke in the *Eaſt*, belong to vs, who are to glorifie him in the *Weſt? That we hauing receiued power, after that the* Holy Ghoſt *is come vpon vs, might be witneſſes vnto him, both in* Ieruſalem, *and in all* Iudea, *and in* Samaria, *and vnto the vttermoſt parts of the Earth.*

The firſt word of the Text is the

Cardi-

Cardinall word, the word the *hinge* vpon which the whole *Text* turnes; The firſt word, *But*, is the *But*, that all the reſt ſhoots at. Firſt it is an *excluſiue* word; ſomething the *Apoſtles* had required, which might not bee had; not that; And it is an *incluſiue* word; ſomthing *Chriſt* was pleaſd to affoord to the *Apoſtles*, which they thought not of; not that, not that which you beat vpon, *But*, but yet, ſomething elſe, ſomethiug better then that, you ſhall haue. That which this but, *excludes*, is that which the *Apoſtles* expreſſe in the *Verſe* immediatly before the *Text*, *a Temporall Kingdome*; *Wilt thou reſtore againe the kingdome of Iſrael?* No; not a temporall Kingdome, let not the riches and commodities of this world, be in your contemplation in your aduentures. Or, becauſe they aske more, *Wilt thou now reſtore that?* not yet: If I will giue you riches, and commodities of this world, yet if I doe it not at

first, if I doe it not yet, be not you discouraged; you shall not haue *that*, that is not *Gods* first intention, and though that be in Gods intention, to giue it you hereafter, you shall not haue it yet, thats the *exclusiue* part; *But*; there enters the *inclusiue*, *You shall receiue power, after that the Holy Ghost is come vpon you, and you shall bee witnesses vnto mee, both in* Ierusalem, *and in all* Iudæa, *and in* Samaria, *and vnto the vttermost parts of the Earth.* In which second part, we shall passe by these steps; *Superueniet Spiritus*, The *holy Ghost* shall come vpon you, *The Spirit* shall witnesse to *your Spirit*, and rectifie your Conscience; And then, by that, you shall receiue *power*; A new power besides the power you haue from the *State*, and that power shall enable you, to be witnesses of *Christ*, that is, to make his doctrine the more credible, by your testimony, when you conforme your selues to him, and doe as hee did; and this wit-

witneſſe you ſhall beare, this conformity you ſhall declare, firſt in *Ieruſalem*, in this *Citie*; And in *Iudæa*, in all the parts of the *Kingdome*; and in *Samaria*, euen amongſt them who are departed from the true worſhip of *God*, the *Papiſts*; and to the vttermoſt part of the Earth, to thoſe poore *Soules*, to whom you are continually ſending. Summarily, If from the *Holy Ghoſt* you haue a good teſtimony in your owne Conſcience, you ſhall be witneſſes for *Chriſt*, that is, as he did, you ſhall giue ſatisfaction to all, to the *Citie*, to the *Countrey*, to the *Calumniating Aduerſary*, and the naturals of the place, to whom you ſhall preſent both *Spirituall* and *Temporall* benefit to. And ſo you haue the *Modell* of the whole frame, and of the partitions; wee proceede now to the furniſhing of the particular roomes.

1. *Part.*

Firſt then, this firſt word, *But*, excludes a temporall Kingdome; the *Apoſtles* had fild themſelues with an expectation, with an ambition of it; but that was not intended them. It was no wonder, that a woman could conceiue ſuch an expectation, and ſuch an ambition, as to haue her two ſonnes ſit at *Chriſts* right hand, and at his left, in his Kingdome, when the *Apoſtles* expected ſuch a Kingdome, as might affoord them honours and preferment vpon Earth. More then once they were in the diſputation, in which *Chriſt* deprehended them, *which of them ſhould bee the greateſt in his Kingdome.* Neither hath the *Biſhop of Rome*, any thing, wherein he may ſo properly call himſelfe *Apoſtolicall*, as this error of the *Apoſtles*, this their infirmitie; that heis euermore too conuerſant vpō the contempla-

Mat. 20. 20.

Mat. 1. 21.

templation of temporall Kingdomes. They did it all the way, when *Christ* was with them, and now at his last step, *Cum actu ascendisset*, when *Christ* was not *Ascending*, but in part *ascended*, when one foot was vpon the Earth, and the other in the cloud that tooke him vp, they aske him now, wilt thou at this time, restore the Kingdome? so women put their husbands, and men their fathers, and friends, vpon their torture, at their last gaspe, and make their death-bed a racke to make them stretch and encrease ioyntures, and portions, and legacies, and signe Scedules and Codicils, with their hand, when his hand that presents them is ready to close his eyes, that should signe them: And when they are vpon the wing for heauen, men tye lead to their feet, and when they are laying hand fast vpon *Abrahams* bosome, they must pull their hand out of his bosome againe, to obey importunities of men, and signe their

their papers : ſo vnderminable is the loue of this World, which determines euery minute. GOD, as hee is three perſons, hath three Kingdomes ; There is *Regnum potentiæ*, The Kingdome of power ; and this wee attribute to the *Father* ; it is power and prouidence : There is *Regnum gloriæ*, the Kingdome of glorie ; this we attribute to the *Sonn* and to his purchaſe ; for he is *the King* that ſhall ſay, *Come ye bleſſed of my Father, inherit the Kingdome prepared for you, from the foundation of the World.* And then betweene theſe three is *Regnum Gratiæ*, The Kingdome of Grace, and this we attribute to the *Holy Ghoſt* ; he takes them, whom the king of power, Almighty *God* hath reſcued from the *Gentiles*, and as the king of grace, *Hee giues them the knowledge of the miſterie of the Kingdome of* GOD, that is, of *future glory*, by ſanctifying the with his grace, in his *Church*. The two firſt kingdomes are in this world, but yet

Mat.25.34.

Mar.4.11.

yet neither of them, are of this world; becauſe both they referre to the kingdome of glory. The kingdome of the *Father*, which is the prouidence of *God*, does but preſerue vs; The kingdome of the *Holy Ghoſt* which is the grace of *God*, does but prepare vs to the kingdome of the *Sonne*, which is the glory of *GOD*; and thats in heauen. And therfore, though to good men, this world be the way to that kingdome, yet this kingdome is not of this world, ſayes Chriſt himſelfe: Though the *Apoſtles* themſelues, as good a *Schoole* as they were bred in, could neuer take out that leſſon yet that leſſon *Chriſt* giues, and repeates to all, you ſeeke a Temporall kingdome, *But*, ſayes the Text, ſtop there, A kingdome you muſt not haue. Iohn 18.36.

Beloued in him, whoſe kingdome, and Goſpell you ſeeke to aduance, in this Plantation, our *Lord* and *Sauiour Chriſt Ieſus*, if you ſeeke to eſtabliſh a

 tem-

tempo rall kingdome there, you are not rectified, if you seeke to bee *kings* in either acceptation of the word; To be a *King* signifies *Libertie* and *independency*, and *Supremasie*, to bee vnder no man, and to be a *King* signifies *Abundance*, and *Omnisufficiencie*, to neede no man. If those that gouerne there, would establish such a gouernment, as should not depend vpon this, or if those that goe thither, propose to themselues an exemption from Lawes, to liue at their libertie, this is to be *Kings*, to deuest *Allegeance*, to bee vnder no man: and if those that aduenture thither, propose to themselues present benefit, and profit, a sodaine way to bee rich, and an aboundance of all desirable commodities from thence, this is to be sufficient of themselues, and to neede no man: and to bee vnder no man and to neede no man, are the two acceptations of being *Kings*. Whom liberty drawes to goe, or present profit drawes

drawes to aduenture, are not yet in the right way. O, if you could once bring a *Catechisme* to bee as good ware amongst them as a Bugle, as a knife, as a hatchet: O, if you would bee as ready to hearken at the returne of a *ship*, how many *Indians* were conuerted to *Christ Iesus*, as what trees, or druggs, or Dyes that Ship had brought, then you were in your right way, and not till then; *Libertie* and *Abundance*, are Characters of kingdomes, and a kingdome is excluded in the *Text*; The *Apostles* were not to looke for it, in their employment, nor you in this your Plantation.

At least CHRIST expresses himselfe thus farre, in this answer, that if he would giue them a kingdome, hee would not giue it them yet. They aske him, *Wilt thou at this time, restore the kingdome?* and hee answers, *It is not for you to know the times*: whatsoeuer *God* will doe, Man must not

Non adhuc.

appoint him his time. The *Apoſtles* thought of a *kingdome* preſently after *Chriſts* departure; the comming of the *Holy Ghoſt*, who lead them into all truthes, ſoone deliuered them of that error. Other men in fauour of the *Iewes*, interpreting all the propheſies, which are of a *Spirituall Kingdome*, the kingdome of the *Goſpell*, into which, the *Iewes* ſhall be admitted) in a literall ſenſe, haue thought that the *Iewes* ſhall haue, not onely a temporall kingdome in the ſame place, in *Ieruſalem* againe, but becauſe they finde that kingdome which is promiſed, (that is the kingdome of the *Goſpell*) to bee expreſſed in large phraſes, and in an abundant manner, applying all that largeneſſe to a temporall kingdome, they thinke, that the *Iewes* ſhall haue ſuch a kingdome, as ſhall ſwallow and annihilate all other kingdomes, and bee the ſole *Empire* and *Monarchy* of the world. After this, very great men in the *Church*

vpon

vpon theſe words, of One thouſand yeares after the Reſurrection, haue immagin'd a *Temporall Kingdome* of the *Saints* of *God* heere vpon Earth, before they entred the ioyes of Heauen: and Saint *Auguſtine* himſelfe, had at firſt ſome declinations towards that opinion, though he diſpute powerfully againſt it, after: That there ſhould bee *Sabatiſmus in terris*; that as the world was to laſt Sixe thouſand yeares in troubles, there ſhould be a Seuenth thouſand, in ſuch ioyes as this world could giue.

Apo. 20.

De Ciuit. Dei 20. 7.

And ſome others, who haue auoided both the *Temporall kingdome* imagin'd by the *Apoſtles*, preſently after the *Aſcention*, And the *Emperiall kingdome* of the *Iewes*, before the *Reſurrection*, And the *Carnall kingdome* of the *Chiliaſts*, the *Millenarians*, after the *Reſurrection*, though they ſpeake of no kingdome, but the true kingdome, the kingdome of glory, yet they erre as much

much in assigning a certaine time when that kingdome shall beginne, when the ende of this world, when the Resurrection, when the Iudgement shall be. *Non est vestrum nosse tempora*, sayes *Christ* to his *Apostles* then; and lest it might be thought, that they might know these things, when the *Holy Ghost* came vpon them, *Christ* denies that he himselfe knew that, as *Man*; and as *Man*, *Christ* knew more, then euer the *Apostles* knew. Whatsoeuer therefore *Christ* intended to his *Apostles* heere, hee would not giue it presently, *non adhuc*, hee would not binde himselfe to a certaine time, *Non est vestrum nosse tempora*, It belongs not to vs to know *Gods* times.

Beloued, vse godly means, and giue *God* his leisure. You cannot beget a Sonne, and tell the Mother, I will haue this Sonne born within fiue Moneths; nor, when he is borne, say, you will haue him past daunger of *Wardship* with-

within fiue yeares. You cannot sowe your Corne to day, and say it shall bee aboue ground to morrow, and in my Barne next weeke. How soone the best Husbandman, sow'd the best Seede in the best ground? GOD cast the promise of a *Messias*, as the seede of all, in Paradise; *In Semine Mulieris*; *The Seede of the Woman shall bruise the Serpents head*; and yet this *Plant* was Foure thousand yeares after before it appeared; this *Messias* Foure thousand yeares before he came. GOD shew'd the ground where that should grow, Two thousand yeares after the Promise; in *Abrahams* Family; *In semine tuo, In thy Seed all Nations shall be blessed.* God hedg'd in this Ground almost One thousand yeares after that; In *Micheas* time, *Et tu Bethlem, Thou Bethlem shalt bee the place*; and *God* watered that, and weeded that, refreshed that dry expectation, with a Succession of *Prophets*, and

yet

yet it was so long before this *expectation of Nations*, this *Messias* came. So GOD promised the *Iewes* a Kingdome, in *Iacobs* Prophecie to *Iuda*, *That the Scepter should not depart from his Tribe.* In Two hundred yeares more, he saies no more of it; then he ordaines some institutions for their *King*, when they should haue one. And then it was Foure hundred yeares after that, before they had a *King*. GOD meant from the first houre, to people the whole earth; and *God* could haue made men of clay, as fast as they made Brickes of Clay in *Egypt*; but he began vpon two, and when they had beene multiplying and repleniſhing the Earth One thousand sixe hundred yeares, the *Flood* washed all that away, and GOD was almost to begin againe vpon eight persons; and they haue serv'd to people *Earth* and *Heauen* too; Bee not you discouraged, if the Promises which you haue made to your selues,

Gen. 49.

Deut. 17. 14.

or

or to others, be not so soone discharg'd; though you see not your money, though you see not your men, though a *Flood*, a *Flood* of *Bloud* haue broken in vpon them, be not discouraged. Great Creatures lye long in the Wombe; *Lyons* are litterd perfit, but *Beare-whelpes* lick'd vnto their shape; actions which Kings vndertake, are cast in a mould, they haue their perfection quickly; actions of priuate men, and priuate Purses, require more hammering, and more filing to their perfection. Onely let your principall end, be the propagation of the *glorious Gospell*: and though there bee an *Exclusiue* in the *Text*, GOD does not promise you a *Kingdome*, *Ease*, and *Abundance* in all things, and that which hee does intend to you, he does not promise presently, yet there is an *Inclusiue* too; not that, *But*, but something equiuolent at least, *But yee shall receiue power, after that the Holy Ghost is come vpon you, and yee shall*

be witnesses vnto me, both in Ierusalem, *and in all* Iudæa, *and in* Samaria, *and vnto the vttermost parts of the Earth.*

2. *Part.*

NOw our *Saviour Christ* does not say to these men, since you are so importunate, you shall haue *no Kingdome*; *now*, nor *neuer*, tis, *not yet*; *Sed.* *But*, hee does not say, you shall haue *no Kingdome*, *nor any thing else*, tis, *not that*; *But*: the importunitie of beggers, sometimes drawes vs to such a frowward answer, For this importunitie, I will neuer giue you any thing. Our patterne was not so froward; hee gaue them not that, but as good as that. *Samuel* 1. Sam. 16. was sent to super-induct a *King* vpon *Saul*, to annoint a new King. Hee thought his *Commission* had been determined in *Eliab*, *Surely this is the Lords Annointed.* But the *Lord* said, not hee;

nor

nor the next, *Aminadab*; nor the next, *Shammah*; nor none of the next seuen; *But*; but yet there is one in the field, keeping sheepe, annoint him; *Dauid* is hee. Saint *Paul* prayed earnestly, and frequently, to be discharged of that *Stimulus Carnis*: *God* sayes no; *not that*; but *Gratia mea sufficit*, Thou shalt haue grace to ouercome the tentation, though the tentation remaine. *God* sayes to you, *No Kingdome*, not *Ease*, not *Abundance*; nay, *nothing at all yet*; the Plantation shall not discharge the Charges, not defray it selfe yet; but yet alreadie, now at first, it shall conduce to great vses: It shall redeeme many a wretch from the Lawes of death, from the hands of the Executioner, vpon whom, perchance a small fault, or perchance a first fault, or perchance a fault heartily and sincerely repented, perchance no fault, but malice, had otherwise cast a present and ignominious death. It shall sweepe your streetes, and wash your doores, from

idle persons, and the children of idle persons, and imploy them: and truely, if the whole Countrey were but such a *Bridewell*, to force idle persons to work, it had a good vse. But it is alreadie, not onely a *Spleene*, to drayne the ill humors of the body, but a *Liuer*, to breed good bloud; alreadie the imployment breedes Marriners; alreadie the place giues Essayes, nay, Fraights of Marchantable Commodities; alreadie it is a marke for the Enuie, and for the ambition of our Enemies; I speake but of our *Doctrinall*, not *Nationall* Enemies: as they are *Papists*, they are sorrie wee haue this Countrey; and surely, twentie Lectures in matter of Controuersie doe not so much vexe them, as one Ship that goes, and strengthens that Plantation. Neyther can I recommend it to you, by any better *Rhetorique*, then their mallice: They would gladly haue it, and therefore let vs be glad to hold it.

Thus

Thus then this *Text* proceedes, and gathers vpon you. All that you would haue by this Plantation, you shall not haue: GOD bindes not himselfe to measures; All that you shall haue, you haue not yet: GOD bindes not himselfe to times, but something you shall haue; nay, you haue alreadie some great things: and of those, that in the *Text* is, *The Holy Ghost shall come vpon you.* Wee finde the *Holy Ghost* to haue come vpon men, foure times in this Booke: First, vpon the *Apostles*, at *Pentecost*: Then, when the whole Congregation was in prayer for the imprisonment of *Peter* and *Iohn*. Againe, when *Peter* preached in *Cornelius* his house, the *Holy Ghost fell vpon all them that heard him*. And fourthly, when Saint *Paul* laid his hands vpon them, who had beene formerly baptized at *Ephesus*. At the three latter times it is euident, that the *Holy Ghost* fell vpon whole and promiscuous

Spiritus Sanctus.

Acts 2,1.

4,31.

10,44.

19,6.

Congregations, and not vpon the *Apostles* onely: and in the first, at *Pentecost*, the contrarie is not euident; nay, the Fathers, for the most part, that handle that, concurre in that, that the *Holy Ghost* fell then vpon the whole Congregation, men and women. The *Holy Ghost* fell vpon *Peter* before hee preach'd, and it fell vpon the hearers when hee preach'd, and it hath fallen vpon euery one of them, who haue found motions in themselues, to propagate the *Gospell* of *Christ Iesus* by this meanes. The *Sonne of* GOD did not abhorre the *Virgins* Wombe, when hee would be made man; when hee was man, hee did not disdaine to ride vpon an *Asse* into *Ierusalem*: the third Person of the *Trinitie*, the *Holy Ghost*, is as humble as the second, hee refuses *Nullum vehiculum*, no conueyance, no doore of entrance into you; whether the example and precedent of other good men, or a probable imagination of future pro-

profit, or a willingnesse to concurre to the vexation of the Enemie; what collaterall respect soeuer drew thee in, if now thou art in, thy principall respect be the glorie of God; that occasion, whatsoeuer it was, was *vehiculum Spiritus Sancti*; that was the Petard, that broke open thy Iron Gate; that was the Chariot, by which he entred into thee, and now hee is fallen vpon thee, if thou doe not *Depose*; (lay aside all consideration of profit for euer, neuer to looke for returne) No, not *Sepose*, (leaue out the consideration of profit for a time; for that, and Religion may well consist together:) but if thou doe but *Post-pose* the consideration of Temporall gayne, and studie first the aduancement of the *Gospell* of *Christ Iesus*, the *Holy Ghost* is fallen vpon you; for by that *you receiue Power*, sayes the *Text*.

There is a *Power* rooted in *Nature*, and a *Power* rooted in *Grace*; a *Power* *Potestatem.*

Power issuing from the Law of *Nations*, and a *Power* growing out of the *Gospell*. In the Law of *Nature*, and *Nations*, A Land neuer inhabited by any, or vtterly derelicted, and immemorially abandoned by the former Inhabitants, becomes theirs that will possesse it. So also is it, if the inhabitants doe not in some measure fill the Land, so as the Land may bring foorth her encrease for the vse of men: for as a man does not become proprietarie of the Sea, because hee hath two or three Boats fishing in it; so neyther does a man become Lord of a maine Continent, because hee hath two or three Cottages in the Skirts thereof. That Rule which passes through all *Municipall Lawes* in particular States, *Interest Reipublicæ vt quis re sua bene vtatur*; *The State must take order, that euerie man improoue that which he hath, for the best aduantage of that State*, passes also through the Law of *Nations*, which is to all the

the World, as the *Municipall* Law is to a particular State: *Intereſt Mundo, The whole World, all Mankinde muſt take care, that all places be improu'd, as farre as may be, to the beſt aduantage of Mankind in generall.* Againe, if the Land be peopled, and cultiuated by the people, and that Land produce in abundance ſuch things, for want whereof, their neighbours, or others (being not enemyes) periſh; the Law of *Nations* may iuſtifie ſome force, in ſeeking, by permutation of other Commodities which they neede, to come to ſome of theirs. Many caſes may be put, when not onely *Commerce*, and *Trade*, but *Plantations* in Lands, not formerly our owne, may be lawfull. And for that, *Accepiſtis poteſtatem*, you haue your *Commiſsion*, your *Patents*, your *Charters*, your *Seales* from *Him*, vpon whoſe Acts any priuate Subiect, in Ciuill matters, may ſafely relye. But then, *Accipietis poteſtatem, You ſhall receiue power*, ſayes the *Text*;

you ſhall, when the *Holy Ghoſt* is come vpon you, that is, when the inſtinct, the influence, the motions of the *Holy Ghoſt* enables your Conſcience to ſay, That your principall end is not Gaine, nor Glory, but to gaine Soules to the glory of GOD; this ſeales the Great Seale, this iuſtifies Iuſtice it ſelfe, this authoriſes Authoritie, and giues power to Strength it ſelfe. Let the Conſcience be vpright, and then *Seales*, and *Patents*, and *Commiſsions*, are Wings; they aſſiſt him to flye the faſter: Let the Conſcience be lame, and diſtorted, and hee that goes vpon *Seales*, and *Patents*, and *Commiſsions*, goes vpon weake and feeble Crutches. When the *Holy Ghoſt* is come vpon you, your Conſcience rectified, you ſhall haue *Power*, a new power out of that; what to doe? that followes, to bee *Witneſſes vnto Chriſt*.

Teſtes. *Infamie* is one of the higheſt puniſhments that the Law inflicts vpon man; for

for it lyes vpon him euen after death: *Infamie* is the worſt puniſhment, and *Inteſtabilitie* (to be made *inteſtable*) is one of the deepeſt wounds of *Infamie*; and then the worſt degree of *Inteſtabilitie*, is not to be beleeued, nor to be admitted to be a Witneſſe of any other: Hee is *Inteſtable*, that cannot make a *Teſtament*, not giue his owne goods; and hee *Inteſtable*, that can receiue nothing by the *Teſtament* of another; hee is *Inteſtable*, in whoſe behalfe no teſtimonie may be accepted: but he is the moſt miſerably *Inteſtable* of all, the moſt deteſtably inteſtable, that diſcredites another man, by ſpeaking well of him; and makes him the more ſuſpitious, by his commendations. A *Chriſtian* in profeſſion, that is not a *Chriſtian* in life, is ſo inteſtable, hee diſcredites *Chriſt*, and hardens others againſt him. *Iohn Baptiſt* was more then a *Prophet*, becauſe hee was a *Witneſſe* of *Chriſt*; and hee was a *Witneſſe*,

becauſe hee was like him, hee did as hee did, hee lead a holy and a religious life; ſo hee was a *Witneſſe*. That great and glorious name of *Martyr*, is but a *Witneſſe*. Saint *Stephen* was *Proto-martyr*, *Chriſts* firſt *Witneſſe*, becauſe hee was the firſt that did as hee did, that put on his *Colours*, that drunke of his *Cup*, that was baptiſed with his *Baptiſme*, with his owne *Bloud*: ſo hee was a *Witneſſe*. To be *Witneſſes* for *Chriſt*, is to be like *Chriſt*; to conforme your ſelues to *Chriſt*: and they in the *Text*, and you, are to be *Witneſſes of Chriſt in* Ieruſalem, *and in all* Iudæa, *and in* Samaria, *and vnto the vttermoſt parts of the Earth*.

Ieruſalem.

Saint *Hierome* notes, that *Iohn Baptiſt* was not bid to beare witneſſe in *Ieruſalem*, in the *Citie*, but in the *Wilderneſſe*; hee, and none but hee: there were but few men to witneſſe to, there; and thoſe few that were, came thither with a good diſpoſition, to be wrought vpon there: and there, there were few Wit-

Witneſſes to oppoſe *Iohns* Teſtimonie, few Tentations, few worldly Allurements, few worldly Buſineſſes. One was enough for the *Wilderneſſe*; but for *Ieruſalem*, for the *Citie*, where all the excuſes in the *Goſpell* doe alwayes meete, they haue bought Commodities, and they muſt vtter them; they haue duchaſed Lands, and they muſt ſtate them, they haue married Wiues, and they muſt ſtudie them: to the *Citie*, to *Ieruſalem*, *Chriſt* ſends all his *Apoſtles*, and all little enough. Hee hath ſent a great many *Apoſtles*, *Preachers*, to this *Citie*; more then to any other, that I know *Religious perſons*, as they call them, *Cloiſtered Friars*, are not ſent to the *Citie*; by their firſt *Canons*, they ſhould not preach abroad: but for thoſe who are to doe that ſeruice, there are more in this *Citie*, then in others; for there are more *Pariſh Churches* heere, then in others. Now, beloued, if in this *Citie* you haue taken away a great part,

of the reuenue of the *Preacher*, to your ſelues, take thus much of his labour vpon your ſelues too, as to preach to one another by a holy and exemplar life, and a religious conuerſation. Let thoſe of the *Citie*, who haue intereſt in the Gouernment of this *Plantation*, be *Witneſſes* of *Chriſt*, who is *Truth it ſelfe*, to all other *Gouernours* of *Companies*, in all true and iuſt proceedings: That as CHRIST ſaid to them who thought themſelues greateſt, *Except you become as this little Child*; ſo wee may ſay to the *Gouernours* of the greateſt *Companies*, Except you proceed with the integrity, with the iuſtice, with the cleareneſſe of your *little Siſter*, this *Plantation*, you doe not take, you doe not follow a good example. This is to beare witneſſe of *Chriſt* in *Ieruſalem*, in the *Citie*, to bee examples of *Truth*, and *Iuſtice*, and *Cleareneſſe*, to others, in, and of this *Citie*.

Iudæa. The *Apoſtles* were to doe this in *Iudæa* too,

too, their ſeruice lay in the *Countrey* as well as in the *Citie*. Birds that are kept in Cages, may learne ſome Notes, which they ſhould neuer haue ſung in the Woods, or Fields; but yet they may forget their naturall Notes too. *Preachers* that binde themſelues alwayes to *Cities*, and *Courts*, and *great Auditories*, may learne new Notes; they may become *occaſionall* Preachers, and make the emergent affaires of the time, their *Text*, and the humors of the hearers, their *Bible*: but they may loſe their Naturall Notes, both the *ſimplicitie* and the *boldneſſe* that belongs to the Preaching of the *Goſpel*; both their power vpon lowe Vnderſtandings, to rayſe them, and vpon high Affections, to humble them. They may thinke, that their Errand is but to knocke at the doore, to delight the eare, and not to ſearch the Houſe, to ranſacke the Conſcience. *Chriſt* left the *Ninetie and nine* for one Sheepe; populous *Cities* are for the moſt

moſt part, beſt prouided; remoter parts need our labour more, and wee ſhould not make ſuch differences. *Yeoman*, and *Labourer*, and *Spinſter*, are diſtinctions vpon Earth, in the Earth; in the Graue there is no diſtinction. The *Angell* that ſhall call vs out of that Duſt, will not ſtand to ſuruay, who lyes naked, who in a Coffin, who in Wood, who in Lead; who in a fine, who in a courſer Sheet: In that one day of the Reſurrection, there is not a fore-noone for Lords to riſe firſt, and an after-noone for meaner perſons to riſe after. *Chriſt* was not whipp'd, to ſaue Beggars; and crown'd with Thornes, to ſaue Kings; hee dyed, hee ſuffered all, for all: and wee (whoſe bearing witneſſe of him, is to doe as hee did) muſt conferre our Labours vpon all; vpon *Ieruſalem*, and vpon *Iudæa* too; vpon the *Citie*, and vpon the *Countrey* too. You (who are his Witneſſes too) muſt doe ſo too; Preach in your iuſt actions, as to the

Citie

Citie, to the *Countrey* too. Not to seale vp the secrets, and the mysteries of your businesse within the bosome of *Merchants*, and exclude all others: to nourish an incompatibilitie betweene *Merchants & Gentlemen*; that *Merchants* shall say to them in reproach, You haue playd the *Gentlemen*; and they in equall reproach, You haue playd the *Merchant*: but as *Merchants* grow vp into worshipfull Families, and worshipfull Families let fall Branches amongst *Merchants* againe; so for this particular Plantation, you may consider *Citie* and *Countrey* to be one Body: and as you giue example of a iust Gouernment to other Companies in the *Citie*, (that's your bearing witnesse in *Ierusalem*;) so you may be content to giue Reasons of your Proceedings, and Account of Moneyes leuied ouer the *Countrey*, for that's your bearing witnesse in *Iudæa*.

Samaria.

But the *Apostles Dioces* is enlarged, farther then *Ierusalem*, farther then *Iudæa*, they are carried into *Samaria*; *you must beare witnesse of me in* Samaria. Beloued, when I haue remembred you, who the *Samaritans* were, Men that had not renounced GOD, but mingled other *gods* with him, Men that had not burned the Law of GOD, but made Traditions of Men equall to it; you will easily guesse to whom I apply the name of *Samaritans* now. A *Iesuit* hath told vs (an ill Intelligencer I confesse, but euen his Intelligencer, the *Deuill* himselfe, sayes true sometimes) *Maldonate* sayes, the *Samaritans* were odious to the *Iewes*, vpon the same grounds as *Heretiques* and *Schismatiques* to vs; and they we know were odious to them, for mingling false *gods*, and false worships with the true. And if that be the Caracter of a *Samaritan*, wee know who are the *Samaritans*, who the *Heretiques*, who the *Schismatiques* of our times.

times. In the higheſt reproach to *Chriſt*, the Iewes ſaid, *Samaritanus es & Dæmonium habes, Thou art a Samaritan, and haſt a Deuill.* In our iuſt deteſtation of theſe *Men*, we iuſtly faſten both thoſe vpon them. For as they delight in lyes, and fill the world with weekely rumors, *Dæmonium habet*, they haue a *Deuill, quia mendax eſt & pater eius.* As they multiply aſſaſſinats vpon Princes, and Maſſacres vpon people, *Dæmonium habent*, they haue a *Deuill, quia homicida ab initio:* as they toſſe, and tumble, and diſpoſe kingdomes, *Dæmonium habent*, they haue a *Deuill, Omnia hæc dabo* was the Deuils complement: but as they mingle truthes and falſhoods together in Religion, as they carry the word of God, and the Traditions of Men, in an euen balance, *Samaritani ſunt*, they are *Samaritanes.* At firſt *Chriſt* forbad his *Apoſtles*, to goe into any Citie of the *Samaritans*; after, they did preach in many of them. Beare witneſſe firſt in

Iohn 8.44.

Math.4.10.

10.5.

Act. 8. 25.

Ieruſalem, and in *Iudæa*; giue good ſatisfaction eſpecially to thoſe of the houſehold of the Faithfull, in the *Citie* and *Countrey*, but yet ſatisfie euen thoſe *Samaritans* too.

They would be ſatisfied, what Miracles you work in *Virginia*, and what people you haue conuerted to the *Chriſtian Faith*, there. If wee could as eaſily call natural effects Miracles, or caſuall accidents Miracles, or Magicall illuſions Miracles, as they do; to make a miraculous drawing of a Tooth, a miraculous cutting of a Corne; or, as *Iuſtus Baronius* ſayes, when he was conuerted to them, that he was miraculouſly cur'd of the *Cholique*, by ſtooping to kiſſe the *Popes* foot: If wee would pile vp Miracles ſo faſt as *Pope Iohn* 22. did in the Canonization of *Aquinas*, *Tot Miracula confecit, quot determinauit quæſtiones*, hee wrought as many Miracles, as he reſolu'd Queſtions, wee might find Miracles too. In truth, their greateſt Miracle to me, is, that

that they find men to beleeue their Miracles. If they rely vpon Miracles, they imply a cõfeſſion, that they induce new Doctrines; that that is old, & receiu'd, needs no Miracles: If they require Miracles, becauſe though that be ancient Doctrine, it is newly brought into thoſe parts, wee haue the confeſſion of their Ieſuit *Acoſta*, that they doe no Miracle in thoſe *Indies*; & he aſſignes very good reaſons, why they are not neceſſary, nor to be expected there. But yet beare witneſſe to theſe *Samaritans*, in the other point; labour to giue them ſatisfaction in the other point of their charge, What Heathens you haue conuerted to the Faith; which is that which is intended in the next, which is the laſt branch, *You are to be witneſſes vnto me both in* Ieruſalem, *and in all* Iudæa, *and in* Samaria, *and vnto the vttermoſt parts of the Earth.*

Literally, the *Apoſtles* were to be ſuch Witneſſes for *Chriſt*: were they ſo? did the *Apoſtles* in perſon preach the *Goſpel* *Fines terræ.*

ouer all the World? I know that it is not hard to multiply places of the *Fathers*, in confirmation of that opinion, that the *Apostles* did actually and personally preach the *Gospell* in all Nations, in their life. *Christ* saies, *The Gospell of the Kingdome shall be preached in all the World*; and there he tels the *Apostles*, that they shall see something done, after that; Therefore they shall liue to it. So hee saies to them, *You shall be brought before Rulers and Kings for my sake*; but the *Gospell* must first be published among all Nations: In one *Euangelist* there is the *Commission*; *Preach in my name to all Nations*. And in another, the *Execution* of this *Commission*, *And they went and preached euery where*. And after the *Apostle* certifies, and returnes the execution of this Commission, *The Gospell is come and bringeth forth fruit to all the world*: and vpon those, and such places, haue some of the *Fathers* beene pleased to ground their literall exposition, of an actuall and

Math. 24. 14.

Marke 13. 9.

Luke 24. 47.

Marke 16. 20.

Col. 1. 5.

and personall preaching of the Apostles ouer all the world. But had they dream'd of this world which hath beene discouer'd since, into which, we dispute with perplexitie, and intricacy enough, how any men came at first, or how any beasts, especially such beasts as men were not likely to carry, they would neuer haue doubted to haue admitted a *Figure*, in that, *The Gospell was preached to all the world*; for when *Augustus* his Decree went out, *That all the World should bee taxed*, the Decree and the Taxe went not certainly into the *West Indies*; when Saint *Paul* sayes, *That their Faith was spoken of throughout the whole World*, and that *their obedience was come abroad vnto all men*, surely the *West Indies* had not heard of the *faith* and the *obedience* of the *Romanes*. But as in *Moses* time, they called the *Mediterranean Sea*, the *great Sea*, because it was the greatest that those men had then seene; so in the

Luke 1.1.

Rom 1.8. 16.19.

Apostles

Apoſtles time, they call'd that all the World, which was knowne and traded in then; and in all that, they preach'd the *Goſpell*. So that as *Chriſt* when hee
Mar. vlt. vlt. ſaid to the *Apoſtles*; *I am with you vnto the end of the World*, could not intend that of them in perſon, becauſe they did not laſt to the end of the World, but in a ſucceſſion of Apoſtolike men, ſo when he ſayes, the *Apoſtles* ſhould preach him to all the World, it is of the *Succeſſion* too.

Thoſe of our profeſſion, that goe; you, that ſend them who goe, doe all an *Apoſtolicall* Function. What Action ſoeuer hath in the firſt intention thereof a purpoſe to propagate the Goſpell of *Chriſt Ieſus*, that is an *Apoſtolicall* Action: Before the end of the World come, before this Mortalitie ſhall put
Rom. 8. on Immortalitie, before the Creature ſhall be deliuered of the Bondage of Corruption vnder which it groanes, before the Martyrs vnder the Altar ſhall

shall be silenc'd, before all things shall be subdued to *Christ*, his Kingdome perfited, and the last Enemie (Death) destroyed, the Gospell must be preached to those men to whom ye send, to all men. Further and hasten you this blessed, this ioyfull, this glorious consummation of all, and happie re-vnion of all Bodies to their Soules, by preaching the *Gospell* to those men. Preach to them *Doctrinally*, preach to them *Practically*; enamore them with your *Iustice*, and (as farre as may consist with your securitie) your *Ciuilitie*; but inflame them with your *Godlinesse*, and your *Religion*. Bring them to *loue* and *reuerence* the name of that *King*, that sends men to teach them the wayes of *Ciuilitie* in this World; but to *feare* and *adore* the Name of that *King of Kings*, that sends men to teach them the wayes of Religion, for the next World. Those amongst you, that are old now, shall passe out of this World with this great comfort,

that you contributed to the beginning of that Common Wealth, and of that Church, though they liue not to see the growth thereof to perfection: *Apollo* watred, but *Paul* planted, he that begun the worke, was the greater man. And you that are young now, may liue to see the Enemy as much impeached by that place, and your friends, yea Children, aswell accommodated in that place, as any other. You shall haue made this *Iland*, which is but as the *Suburbs* of the old world, a Bridge, a Gallery to the new; to ioyne all to that world that shall neuer grow old, the Kingdome of Heauen, You shall adde persons to this Kingdome, and to the Kingdome of Heauen, and adde names to the Bookes of our Chronicles, and to the Booke of Life.

1. Cor. 3. 6.

To end all, as the *Orators* which declaimed in the presence of the *Roman Emperors*, in their *Panegyriques*, tooke that way, to make those *Emperours* see what

what they were bound to doe, to say in those publique Orations, that those *Emperors* had done so, (for that increased the loue of the Subiect to the Prince, to be so told, that he had done those great things, and then it conuayd a Counsell into the Prince to doe them after.) As their way was to procure things to be done, by saying they were done, so beloued I haue taken a contrary way: for when I, by way of exhortation, all this while haue seemed to tell you what should be done by you; I haue, indeed, but told the Congregation, what hath beene done already: neither doe I speake to moue a wheele that stood still, but to keepe the wheele in due motion; nor perswade you to begin, but to continue a good worke, nor propose forreigne, but your owne Examples, to doe still, as you haue done hitherto. For, for that, that which is especially in my contemplation, the conuersion of the

people, as I haue receiu'd, so I can giue this Testimonie, That of those persons who haue sent in Moneyes, and conceal'd their Names, the greatest part, almost all, haue limitted their Deuotion and Contribution vpon that point, the propagation of Religion, and the conuersion of the People; for the building and beautifying of the House of GOD, and for the instruction and education of their young Children. *Christ Iesus* himselfe *is yesterday, and to day, and the same for euer.* In the aduancing of his Glory, be you so too, yesterday, and to day, and the same for euer, here: and hereafter, when Time shall be no more, no more yesterday, no more to day, yet for euer and euer you shall enioy that ioy, and that glorie, which no ill accident can attayne to diminish, or Eclipse it.

PRAY-

PRAYER.

WE returne to thee againe, O GOD, with *Prayse* and *Prayer*; as for all thy mercies from before Minutes began, to this Minute; from our Election, to this present Beame of Sanctification, which thou haſt ſhed vpon vs now: and more particularly, that thou haſt afforded vs that great Dignitie, to be this way Witneſſes of thy Sonne *Chriſt Ieſus*, and Inſtruments of his Glorie. Looke graciouſly, and looke powerfully vpon this Body, which thou haſt been now ſome yeeres in building and compacting together, this Plantation. Looke graciouſly vpon the Head of this Body, our *Soueraigne*, and bleſſe him with a good diſpoſition to this Worke, and bleſſe him for that diſpoſition: Looke graciouſly vpon them, who are as the *Braine* of this Body, thoſe who by his power

counſaile, and aduiſe, and aſſiſt in the Gouernment thereof: bleſſe them with diſpoſition to Vnitie and Concord, and bleſſe them for that diſpoſition. Looke graciouſly vpon them who are as *Eyes* of this Body, thoſe of the *Clergie*, who haue any intereſt therein: bleſſe them with a diſpoſition to preach there, to pray here, to exhort euery where, for the aduancement thereof, and bleſſe them for that diſpoſition. Bleſſe them who are the *Feet* of this Body, who goe thither; and the *Hands* of this Bodie, who labour there; and them who are the *Heart* of this Body, all that are heartily affected, and declare actually that heartineſſe to this action; bleſſe them all with a cheereful diſpoſition to that, and bleſſe them for that diſpoſition. Bleſſe it ſo in this Calme, that when the Tempeſt comes, it may ride it out ſafely; bleſſe it ſo with Friends now, that it may ſtand againſt Enemies hereafter. Prepare thy ſelfe a glorious Har-

ueſt

ueſt there, and giue vs leaue to be thy Labourers; That ſo the number of thy *Saints* being fulfilled, wee may with better aſſurance ioyne in that Prayer, *Come Lord Ieſus, come quickly*; and ſo meet all in that Kingdome which the Sonne of GOD hath purchaſed for vs with the ineſtimable price of his incorruptible Bloud. To which glorious Sonne of GOD, &c.

Amen.

FINIS.

FINIS.

Encænia.

THE FEAST OF DEDICATION.

CELEBRATED

AT LINCOLNES INNE,

in a Sermon there vpon Aſcenſion day, 1623.

At the Dedication of a new Chappell there, Conſecrated by the Right Reuerend Father in God, the Biſhop of LONDON.

Preached by IOHN DONNE, Deane of ST. PAVLS.

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1623.

THE FEAST OF DEDICATION CELEBRATED

TO THE MASTERS OF THE BENCH, AND the reſt of the Honourable Societie of LINCOLNS INNE.

IT pleaſed you to exerciſe your intereſt in me, and to expreſſe your fauour to mee, in inuiting mee to preach this Sermon: and it hath pleaſed you to doe both oner againe, in inuiting me to publiſh it. To this latter ſeruice I was the more inclinable, becauſe, though in it I had no occaſion to handle any matter of Controuerſie betweene vs, and thoſe of the Romane Perſwaſion, yet the whole body and frame of the Sermon, is oppoſed againſt one peſtilent calumny of theirs, that

wee haue cast off all distinction of places, and of dayes, and all outward meanes of assisting the deuotion of the Congregation. For this vse, I am not sorry that it is made publique, for I shall neuer bee sorry to appeare plainly, and openly, and directly, without disguise or modification, in the vindicating of our Church *from the imputations and calumnies of that Aduersary. If it had no publique vse, yet I should satisfie my selfe in this, that it is done in obedience to that, which you may call your Request, but I shall call your Commandement vpon*

Your very humble Seruant in Christ Iesus.

IOHN DONNE.

The Prayer before the *Sermon.*

O Eternall, and moſt gracious *God*, Father of our Lord *Ieſus Chriſt*; and in him, of all thoſe that are his, As thou diddeſt make him ſo much ours, as that he became like vs, in all things, ſinne onely excepted, make vs ſo much his, as that we may be like him, euen without the exception of ſinne, that all our ſinnes may bee buryed in his wounds, and drowned in his Blood. And as this day wee celebrate his *Aſcenſion* to thee, bee pleaſed to accept our endeauour of conforming our ſelues to his patterne, in rayſing this place for our *Aſcenſion* to him. Leane vpon theſe *Pinnacles*, O Lord, as thou diddiſt vpon *Iacobs Ladder*, and hearken after vs. Bee this thine *Arke*, and let thy *Done*, thy bleſſed *Spirit*, come in and out, at theſe Windowes; and let a full pot of thy *Manna*, a good meaſure of thy Word, and an

effectuall preaching thereof, bee euermore preserued, and euermore bee distributed in this place. Let the Leprosie of *Superstition* neuer enter within these Walles, nor the hand of *Sacriledge* euer fall vpon them. And in these walles, to them that loue *Profit* and *Gaine*, manifest thou thy selfe as a *Treasure*, and fill them so; To them that loue *Pleasure*, manifest thy selfe, as *Marrow* and *Fatnesse*, and fill them so; And to them that loue *Preferment*, manifest thy selfe, as a *Kingdome*, and fill them so; that so thou mayest bee all vnto all; giue thy selfe wholly to vs all, and make vs all wholly thine. Accept our humble thanks for all, &c.

IOHN 10. 22.

And it was at Ieruſalem, *the Feaſt of the Dedication, and it was Winter; and* Ieſus *walked in the Temple, in* Salomons *Porch.*

Saint Baſill in a Sermon vpon the 114. *Pſalme*, vpon the like occaſion as drawes vs together now, The conſecration of a Church, makes this the reaſon and the excuſe of his late comming thither to doe that Seruice, that he ſtayd by the way, to conſecrate another Church: I hope euery perſon heere hath done ſo; conſecrated himſelfe, who is a *Baſil.*

Temple of the *Holy Ghost*; before hee came to assist, or to testifie the consecration of this place of the Seruice of *God*. *Nostra festiuitas hæc est, quia de Ecclesia nostra*; sayes *Saint Bernard*. This Festiuall belongs to vs, because it is the consecration of that place, which is ours, *Magis autem nostra, quia de nobis ipsis*: But it is more properly our Festiuall, because it is the consecration of our selues to *Gods* seruice. For, *Sanctæ Animæ propter inhabitantem Spiritum*; your *Soules* are holy, by the inhabitation of *Gods* holy spirit, who dwells in them. *Sancta corpora propter inhabitantem animam*; Your *Bodies* are holy, by the inhabitation of those sanctified *Soules*. *Sancti parietes, propter Corpora Sanctorum*. These walles are holy, because the *Saints* of *God* meet here within these walls to glorifie him. But yet these places are not onely consecrated & sanctified by your comming; but to bee sanctified also for your comming;

Bern. Ser. 1.

that

that ſo, as the Congregation ſanctifies the place, the place may ſanctifie the Congregation too. They muſt accompany one another; holy perſons and holy places; If men would waſh ſheep in the *Baptiſterie*, in the *Font*, thoſe ſheep were not chriſtned. If prophane men, or idolatrous men, pray here after their way, their prayers are not ſanctified by the place. Neither if it be after polluted, doth the place retain that ſanctitie, which is this day to be deriued vpon it, and to bee imprinted in it.

Our *Text* ſettles vs vpon both theſe conſiderations, The holy place, and the holy perſon. It was the *Feaſt of the Dedication*: there's the holineſſe of the place; And the holy perſon, was holineſſe it ſelfe in the perſon of *Chriſt Ieſus*, who *walked in the Temple in Salomons Porch*. Theſe two will bee our two parts: And the firſt of theſe wee ſhall make vp of theſe pieces. Firſt, we ſhall ſee a lawfull vſe of *Feaſts*, of *Feſtiuall* *Diuiſio.*

ſtiuall dayes. And then of other *Feaſts*, then were inſtituted by *God himſelfe*; diuers were ſo, this was not. And thirdly, not only a *feſtiuall* ſolemnizing of ſome one thing, at ſome one time, for the preſent, but an *Anniuerſary* returning to that ſolemnitie euery yeare; And laſtly, in that firſt part, this *Feſtiuall* in particular, The Feaſt of the *Dedication* of the *Temple*: that ſanctified the place, that ſhall determine that part. In the ſecond part, *The holineſſe of the perſon*, we ſhall carry your thoughts no farther, but vpon this, That euen this holy perſon *Ieſus* himſelfe, would haue recourſe to this place, thus dedicated, thus ſanctified: And vpon this, that hee would doe that eſpecially at ſuch times, as hee might countenance and authoriſe the Ordinances and Inſtitutions of the Church, which had appointed this *Feſtiuall*. And this, ſayes the *Text*, he did in the *Winter*: Firſt, *Et ſt Hiems*, though it were Winter, hee came

eame, and walked in the *Porch*, a little inconuenience kept him not off: And, *Quia Hiems*, becauſe it was Winter, he walked in the *Porch* which was couered, not in the Temple which was open. So that heere with modeſtie, and without ſcandall he condemned not the fauouring of a mans health, euen in the *Temple*, *And it was at Ieruſalem, the Feaſt of the Dedication, and it was Winter; and Ieſus walked in the Temple in Salomons Porch.*

In our firſt part, *Holy places*, wee looke firſt vpon the times of our meeting there, *Holy dayes*. The root of all thoſe is the *Sabboth*, that God planted himſelfe, euen in himſelfe, in his owne reſt, from the Creation. But the root, and thoſe branches which grow from that root, are of the ſame nature, and the ſame name: And therefore as well of the flower, as of the root of a Roſe, or of a Violet, we would ſay, This is a Violet, this is a Roſe: ſo as well to o-

1. Part. Feſta.

ther Feasts of *Gods* institution, as to the first *Sabboth*, *God* giues that name; hee cals those seuerall Feasts which he instituted, *Sabboths*; enioynes the same things to be done vpon them, inflicts the same punishments vpon them that breake them. So that there is one *Moralitie*, that is the soule of all *Sabboths*, of all *Festiualls*; howsoeuer all *Sabboths* haue a ceremoniall part in them, yet there is a *Morall* part that inanimates them all; they are elemented of *Ceremonie*, but they animated with *Moralitie*. And that *Moralitie* is in them all, *Rest*: for if *Adam* could name creatures according to their nature, *God* could name his *Sabboth* according to the nature of it, and *Sabboth* is *Rest*. It is a *Rest* of two kindes; our rest, and *Gods* rest. Our rest is the cessation from labour on those dayes; *Gods* rest, is our sanctifying of the day: for so in the religious sacrifice of *Noah*, when hee was come out of the *Arke*, *God* is said

Leuit. 23.

Genes. 8.

to

to haue ſmelt, *Odorem quietis*, the ſauour of reſt: vpon thoſe dayes we reſt from ſeruing the world, and *God* reſts in our ſeruing of him. And as *God* takes a tenth part of our goods, in *Tythes*, but yet he takes more too, he takes *Sacrifices*, ſo though he take a ſeuenth part of our time in the *Sabboth*, yet he takes more too, he appoints other *Sabboths*, other *Feſtiualls*, that he may haue more glory, and we more Reſt: for all wherein thoſe two concurre, are *Sabboths*. *Vacate & videte quoniam ego ſum Dominus* ſayes *God*. Firſt *vacate*, reſt from your bodily labours, diſtinguiſh the day, and then *videte*, come hither into the *Lords* preſence, and worſhip the *Lord* your *God*, ſanctifie the day: And in all the *Sabboths* there is ſtill a *Ceſſate*, and a *Humiliate animas*, bodily reſt, and ſpirituall ſanctifying of the day. *Holy dayes* then, that is, dayes ſepoſed for *holy vſes*, and for the outward & publike ſeruice of *God*, are in *Nature*, and

Pſal. 46. 10

Leuit. 23.

in

in that *Morall Law* which is written in the heart of man. That ſuch dayes there muſt be is *Morall*, and this is *Morall* too, that all things in the ſeruice of God bee done in order; and this alſo, that obedience be giuen to Superiours, in thoſe things wherein they are Superiors. And therfore it was to the *Iewes*, as well *Morall*, to obſerue the certaine dayes which *God* had determined, as to obſerue any at all. Not that Gods commandement limitting the dayes, infuſed a *Moralitie* into thoſe particular dayes: for *Moralitie* is perpetuall, and if that had been *Morall*, it muſt haue been ſo before, and it muſt bee ſo ſtill; *Gods* determining the dayes did not infuſe, not induce a *Moralitie* there, but it awakened a former *Moralitie*, that is, an obedience to the commandement, for that time, which *God* had appoynted that for them; for this *Obedience*, and *Order* is perpetuall, and ſo, *Morall*. We depart therfore from that error, which

thoſe

those ancient *Heretiques*, the *Ebionites* begun, and some laboured to refresh in *Saint Gregories* time, and which continues in practise in some places of the world still; To obserue both the *Iewes Sabbath*, and the *Christians*, *Satterday*, and *Sunday* too; because the *Sabboth* is called *Pactum sempiternum*: for to that any of *Saint Augustines* Answeres will serue; either that it is called euerlasting, because it signified an euerlasting rest; (where be pleased to note by the way, that *Holy dayes*, *Sabbaths*, are not onely instituted for *Order*, but they haue their *Mystery*, and their *Signification*; for *Holy dayes*, (as the Text calls them there) and *New Moones*, and the *Sabboth*, were but shadowes of things to come:) or else the *Sabboth* was called euerlasting to them, because it bound them euerlastingly, and they might neuer intermit it, as some other ceremonies they might. But their *Sabboths* bind not vs; we depart from them who think so;

Exod. 31.

Col. 2. 16.

and so we doe from them, who think we are bound to no *Festiualls* at all, or at least to none but the *Sabboth*. For *God* requires as much seruice from vs, as from the *Iewes*, and to them hee enlarged his *Sabboths*, and made them diuers. But those were of *Gods* immediat institution: but all that the *Iewes* obserued were not so; and thats our next consideration, *Festiualls* instituted by the *Church*.

Sine Mandato.

At first, when *God* was alone, it is but *Faciamus*, let *vs*, *vs* the *Trinity* make man. This was, when *God* was, as we may say, *in Cœlibatu*. But after *God* hath taken his *spouse*, maried the *Church*, then it is *Capite nobis vulpes*, doe *you* take the little Foxes, *you* the *Church*, for *our* vines haue grapes; the vines are *ours*; *yours* and *mine* sayes *Christ* to the *Church*: and therfore do you looke to them, as well as I. The Tables of the law *God* himselfe writ, and gaue them written to *Moses*: he left none of that to him; not

Cant. 2. 15

a power

a power to make other Lawes like those lawes: but for the *Tabernacle*, which concern'd the *outward* worship of *God*, that was to be made by *Moses*, *Iuxta similitudinem*, according to the paterne which *God* had shewed him. *God* hath giuen the *Church* a paterne of *Holy dayes*, in those *Sabboths* which hee himselfe instituted, and according to the paterne, the *Church* hath instituted more: and *Recte festa Ecclesiæ colunt, qui se Ecclesiæ filios recognoscunt*: They who disdaine not the name of *sonnes* of the *Church*, refuse not to celebrate the daies which are of the *Churches* institution. There was no immediate commandement of *God* for that *Holy day*, which *Mordechai*, by his letters establish'd; but yet the *Iewes* vndertooke to do as *Mordechai* had written to them. There was no such commandement for this *Holy day*, in the Text; and yet that was obserued, as long as they had any beeing. And where the reason remaines, the

Exod. 25. 9.

Aug.

Ester 9. 23

practise may; The *Iewes* did, we may institute new *Holy dayes*. And not onely transitory daies, for a present thanks giuing for a present benefit; but *Anniuersaries*, perpetuall memorials of *Gods* deliuerances. And thats our next step.

Anniuersaria. Both the *Holy dayes*, which we named before, which were instituted with out speciall Commaundement from *God*, were so. That of *Mordechai*, he commanded to be kept euery yeare for two dayes, and this in the Text, *Iudas Maccabeus* commanded to be kept yearely for eight dayes, which was more then was appoynted to any of the *Holy dayes*, instituted by *God* himselfe, for the Festiuall alone. According to which paterne, one *Bishop* of *Rome*, *Felix.* ordained that the Festiuals of the Dedication of *Churches* should bee yearely celebrated in those places; *Greg.* and another extended the Festiuall to eight dayes; at least at the first dedication thereof, if not euery yeare: that *God* might

might not onely be put into the poſſeſſion of the place, but ſetled in it. *God* by *Moſes* made the children of *Iſrael* a *Song*, becauſe, as hee ſayes, howſoeuer they did by the Law, they would neuer forget that *Song*, & that *Song* ſhould be his witneſſe againſt them. Therefore would *God* haue vs inſtitute ſolemne memorialls of his great deliuerances, that if when thoſe dayes come about, we doe not glorifie him, that might aggrauate our condemnation. Euery fift of *Auguſt*, the *Lord* riſes vp, to hearken whether we meet to glorifie him, for his great deliuerance of his *Maieſty*, before he bleſt vs with his preſence in this Kingdome: and when he finds vs zealous in our thankes for that, he giues vs farther bleſsings. Certainly he is vp as early euery fift of *Nouember*, to hearken if we meet to glorifie him for that deliuerance ſtill; and if hee ſhould finde our zeale leſſe then heretofore, hee would wonder why.

Deut. 31. 19

Gods principall, his radicall *Holy day*, the *Sabboth*, had a weekly returne; his other *Sabbaths*, instituted by himselfe, and those which were instituted by those paternes, that of *Mordechai*, that of the *Maccabees*, & those of the *Christian Church*, They all return once a yeare. *God* would keepe his Courts once a yeare, and see whether wee make our apparances as heeretofore; that if not, hee may know it. Feastes in generall, Feastes instituted by the *Church* alone, Feasts in their yearely returne and obseruation, haue their vse, and particularly those Feasts of the Dedication of *Churches*, which was properly and literally the Feast of this *Text*. *It was the Feast of Dedication.*

Eternia. As it diminishes not, preiudices not *Gods Eternitie*, that wee giue him his *Quando*, certaine times of Inuocation,

Temple. *God* is not the lesse *yesterday, and to day, and the same for euer*, because wee meet here to day, and not yesterday, so it dimini-

minishes not, preiudices not *Gods Vbiquitie* and *Omnipresence*, that wee giue him his *Vbi*, certaine places for Inuocation. Thats not the lesse true, that *the most High dwells not in Temples made with handes*, though *God* accept at our hands our dedication of certaine places to his seruice, & manifest his working more effectually, more energetically in those places, then in any other. for when we pray, *Our Father which art in Heauen*, It is not (sayes *Saint Chrysostome*) that wee deny him to bee heere, where wee kneele when we say that Prayer, but it is that we acknowledge him to be there, where he can graunt, and accomplish our prayer. It is as *Origen* hath very well expressed it, *Vt in melioribus mundi requiramus Deum*: That still wee looke for *God* in the best places, looke for him, as he heares our petitions, here, in the best places of this world, in his House, in the Church; looke for him as he graunts our petition,

Acts 7. 48.

Chrysostome.

Origen.

on, in the best place of the next world, at the right hand, and in the bosome of the *Father*. When *Moses* sayes that *the word of* God *is not beyond Sea*, he addes, *It is not so beyond Sea, as that thou must not haue it without sending thither*. When he sayes there, *it is not in heauen*, he adds, *not so in heauen, as that one must goe vp, before hee can haue it*. The word of *God*, is beyond Sea, the true word, truly preached in many true *Churches* there, but yet we haue it here, within these Seas too; *God* is in Heauen, but yet hee is here, within these walles too. And therefore the impietie of the *Manicheans* exceeded all the *Gentiles*, who concluded the *God* of the *Old Testament* to be an impotent, an vnperfect *God*, because hee commaunded *Moses* first to make him a *Tabernacle*, and then *Salomon* to make him a *Temple*, as though he needed a House. *God* does not need a house, but man does need, that *God* should haue a House. And therefore

Deut. 30. 13

the

the first question, that *Christs* first *Disciples* asked of him, was *Magister, ubi habitas*, they would know his standing house, where he hath promised to bee alwaies within, and where at the ringing of the Bell, some body comes to answere you, to take your errand, to offer your Prayers to *God*, to returne his pleasure in the preaching of his Word to you. The many and heavy Lawes, with which sacred and secular stories abound, against the prophanation of places, appropriated to *Gods* service, and that religious custome, that passed almost through all ciuill Nations, that an oath, which was the bond between man and man, had the stronger Obligation, if that were taken in the *Church*, in the presence of *God*, (for such was the practise of *Rome* towards her enemies, *Tunc ara mellosa ignis*, to make their vowes of hostility in the *Church*, and at time of diuine Seruice, (and such is their practise still), they

seale their Treasons in the *Sacrament*) such was *Romes* practise towards others, and such was the practise of others towards *Rome*, (for so *Anniball* sayes, that his father *Amilcar* swore him at the *Altar*, that he should neuer bee reconciled to *Rome*.) (And such is your practise still, as often as you meet here, you renew your band to *God*, that you will neuer bee reconciled to the Superstitions of *Rome*) all these, and all such as these, and such as these are infinite, heap vp testimonies, that euen in *Nature* there is a disposition to apply, and appropriate certaine places to *Gods* seruice. And this impression in nature is illustrated in the Law, as the time, so the place is distinguished, *Yee* Leui.19.30 *shall keepe my Sabboths*, there is the *time*, and *you shall reuerence my Sanctuary*, there is the place. But that they may be reuerenced, that they may bee Sanctuaries, they are to be sanctified; and thats the *Enienia*, the Dedication.

Euen

Euen in those things which become vnto *God*, and become his, by another title, then as he is Lord of all, by *Creation*, that is, by appropriation, by dedication to his vse and Seruice. There is a *Lay Dedication*, and an *Ecclesiasticall Dedication*. I hope the distinction of *Laytie*, and *Clergie*, the words, scandalize no man. *Luther*, and *Caluin* too might haue iust cause to decline the words, as they did; when so much was ouer-attributed to that *Clergie* which they intend, as that they were so *Sors Domini*, the *Lords portion*, as that the world had no portion in them, and yet they had the greatest portion of the world; and howe little soeuer they had to doe with *God*, yet no *State*, no *King* might haue any thing to doe with them. But, as long as we declare, that by the *Layetie* we intend the people glorifying *God* in their secular callings, and by the *Clergie*, persons sepосed by his ordinance, for spi-

Encænia.

riuall function; The *Layetie* no farther remoou'd then the *Clergie*; The *Clergie* no further entitled then the *Layetie*, in the blood of *Christ Iesus*, neither in the effusion of that blood vpon the *Crosse*, nor in the participation of that blood in the *Sacrament*; and that an equall care in *Clergie*, and *Layetie*, of doing the duties of their seuerall callings, giues them an equall interest in the ioyes, and glory of heauen, I hope no man is scandaliz'd with the names. The *Lay Dedication* then is, the voluntary surrendring of this piece of ground thus built, to *God*. For we must say, as *Saint Peter* said to *Ananias*, *Whiles it remain'd*, *was that not your owne?* and now, when that is raised (sauing that there was *Dedicatio Intentionalis*, a purpose from the beginning to appropriate it, to this holy vse) might you not, till this houre, haue made this roome your Hall, if you would? But this is your Dedication, that you haue cheerfully pursued

Acts 5.4.

your

your first holy purposes, and deliuer now into the hands of this seruant of *God*, the *Right Reuerend Father the Bishop of this See*, a place to be presented to *God* for you, by him, not misbecomming the *Maiestie* of the great *God*, who is pleased to dwell thus amongst vs. What was spent in *Salomons Temple* is not told vs. What was prepared, before it was begun, is such a summe, as certainly, if all the *Christian Kings* that are, would send in all that they haue, at once, to any one seruice, all would not equall that summe. They gaue there, till they who had the ouerseeing therof, complain'd of the abundance, and proclaim'd an abstinence. Yet there was one, who gaue more then all they; for *Christ* sayes the poore widdow gaue more then all the rest, because she gaue all she had. There is a way of giuing more then she gaue; & I, who by your fauours was no stráger to the beginning of this work, and

an often refresher of it to your memories, and a poore assistant in laying the first stone, the materiall stone, as I am now, a poore assistant again in this laying of this first formall Stone, the Word & Sacrament, and shall euer desire to be so in the seruice of this place, I, I say, can truly testifie, that you (speaking of the whole Societie together of the publike stock, the publike treasury, the publike reuenue) you gaue more then the widow, who gaue all, for you gaue more then all. *A stranger shall not entermeddle with our ioy*, as *Salomon* saies: strangers shall not know, how ill we were prouided for such a work, when we begun it, nor with what difficulties we haue wrastled in the way; but strangers shall know to *Gods* glory, that you haue perfected a work of full three times as much charge, as you proposed for it at beginning: so bountifully doth *God* blesse, and prosper intentions to his glory, with enlarging

your

your hearts within, and opening the hearts of others, abroad. And this is *your Dedication*, and that which without preiudice, and for distinction, wee call a *Lay Dedication*, though from religious hearts, and hands.

Ecclesiastica

There is another *Dedication*, that we haue call'd *Ecclesiasticall*, appointed by *God*, so as *God* speaks in the ordinances, and in the practise of his *Church*. Hereditary Kings are begotten & conceiu'd the naturall way, but that body which is so begotten of the blood of Kings, is not a King, no nor a man, till there bee a Soule infused by *God*. Here is a *House*, a *Child* conceiu'd (wee may say borne) of *Christian parents*, of persons religiously disposed to *Gods* glory; but yet, that was to receiue another influence, an inanimation, a quickening, by another Consecration. *Oportet denuo nasci*, holds euen in the children of *Christian parents*; when they are borne, they must be borne again by *Baptisme*: when this

place

place is thus giuen by you, for *God, oportet denuo dari*, it must be giuen againe to *God*, by him, who receiues it of you. It must, there seems a necessitie to be implied, because euen in *Nature*, there was a consecration of holy places; *Iacob* in his iourney, before the *Law*, consecrated
Gen. 28. 29. euen that stone, which he set vp, in intention to build *God* a House there. In
Num. 7. 1. the time of the *Law*, this Feast of Dedication, was in practise; first in the *Tabernacle*, that and all that appertain'd to it, was annointed, and sanctified: So was *Salomons Temple* after; so was that which was reedified after their return from *Babylon*; and so was this in the Text, after the Heathen had defiled and profan'd the *Altar* thereof, and a new one was erected by *Iudas Maccabeus*. Thus in *Nature*, thus in *Law*, and thus far thus in the *Gospell* too: that as sure as wee are that the people of *God* had *materiall Churches* in the *Apostles* first times, so sure we are, that those places had

had a Sanctitie in them. If that place of *Saint Paul*, *Despise yee the Church of God?* be to be vnderstood of the locall, of the materiall *Church*, and not of the *Congregation*, you see there is a rebuke for the prophanation of the place, and consequently a sanctity in the place. But assoone as the *Church* came euidently by the fauour of *Princes*, to haue liberty to make lawes, and power to see them practised, it was neuer pretermitted to consecrate the places. Before that, we find an ordinance by Pope *Hyginus* (he was within 150. after *Christ*, and the eighth *Bishop* of that *See* after *Saint Peter*) euen of particulars in the Consecrations. But after, *Athanasius* in his *Apologie* to *Constantius*, makes that protestation for all *Christians*, *That they neuer meet in any Church, till it bee consecrated*: And *Constantine* the *Emperour* least hee should be at any time vnprouided of such a place, (as we read in the *Ecclesiasticall* story) in all his warres, carried a-

1 Cor. 11. 22

Athanas.

bout with him a *Tabernacle* which was consecrated: In *Nature*, in the *Law*, in the *Gospell*, in *Precept*, in *Practise*, these Consecrations are established.

Vsus. This they did. But to what vse did they consecrate them? not to one vse only, and therefore it is a frinolous contention, whether *Churches* be for *preaching*, or for *praying*. But if *Consecration* be a kind of *Christning* of the *Church*, & that at the *Christning* it haue a name, wee know what name *God* hath appointed for his House, *Domus mea, Domus orationis vocabitur. My House shall bee called the House of Prayer.* And how impudent and inexcusable a falshood is that in *Bellarmine*, That the *Lutherans* and *Caluinistes* doe admit *Churches* for *Sermons* and *Sacraments*, *Sed reprehendunt quod fiant ad orandum*, They dislike that they should be for *Prayer*: when as *Caluin* himselfe, (who may seeme to bee more subiect to this reprehension then *Luther*) (for there is no such *Liturgie*

gie in the *Caluinists Churches*, as in the *Lutheran*) yet in that very place which *Bellarmine* cites, sayes *Conceptæ preces in Ecclesia Deo gratæ*; and for singing in *Churches*, (which in that place of *Caluin* cannot be only meant of *Psalmes*, for it was of that manner of singing, which being formerly in vse in the *Easterne churches*, *S. Ambrose*, in his time, brought into the *Church* of *Millan*, and so it was deriud ouer the *Western churches*, which was the modulation and singing of *Versicles* and *Antiphons* and the like) this singing, sayes *Caluin*, was in vse amongst the *Apostles* themselues, *Et sanctissimum & saluberimum est institutum.* *l.* 3. 20. § 32.
It was a most holy and most profitable Institution. Still consider Consecration to be a *Christning* of the place; and though we find them often called *Templa propter Sacrificia*, for our sacrifices of praier, and of praise, & of the merits of *Christ*, and often called *Ecclesiæ ad conciones*, Churches, in respect of congregations,

for preaching, and often call'd *Martyria*, for preſeruing with reſpect, and honor the bodies of *Martyrs*, and other *Saints* of *God*, there buried, & often, often, by other names, *Dominica*, *Baſilica*, and the like, yet the name that *God* gaue to his houſe, is not *Concionatorium*, nor *Sacramentarium*, but *Oratorium*, the Houſe of Prayer. And therefore without preiudice to the other functions too, (for as there is a *væ* vpon me, *Si non Euangelizauero*, If I preach not my ſelfe, ſo may that *væ* be multiplied vpon any, who would draw that holy ordinance of *God* into a diſ-eſtimatiō, or into a ſlackneſſe,) let vs neuer intermit that dutie, to preſent our ſelues to *God* in theſe places, though in theſe places there bee then, no other Seruice, but Common prayer. For then doth the Houſe anſwere to that name, which *God* hath giuen it, if it be a houſe of Prayer.

Modus. Thus then were theſe places to receiue a double Dedication; a Dedica-

tion

tion, which was a Donation from the *Patron*, a Dedication which was a consecration from the *Bishop*, for to his person, and to that ranke in the *Hierarchy* of the *Church*, the most ancient Canons limited it; and to those purposes, which wee haue spoken of; of which, Prayer is so farre from being none, as that there is none aboue it. A little should be said, (before wee shut vp this part) of the manner, the forme of Consecrations. In which, in the *Primitiue Church*, assoone as Consecrations came into free vse, they were full of *Ceremonies*. And many of those *Ceremonies* deriu'd from the *Iewes*: and not vnlawfull, for that. The *Ceremonies* of the *Iewes*, which had their foundation in the prefiguration of *Christ*, and were types of him, were vnlawfull after *Christ* was come, because the vse of them, then, implyed a deniall or a doubt of his being come. But those *Ceremonies*, which, though the *Iewes*

vſed them, had their foundation in *Nature*, as bowing of the knee, lifting vp the eyes, and hands, and many, very many others, which either teſtified their deuotion that did them, or exalted their deuotion that ſawe them done, are not therefore excluded the *Church*, becauſe they were in vſe amongſt the *Iewes*. That *Pope* whom we named before, *Hyginus*, the eighth after *Saint Peter*, he inſtituted, *Ne Baſilica ſine Miſſa conſecretur*. *That no Church bee conſecrated without a Maſſe.* If this muſt binde vs, to a *Maſſe* of the preſent *Romane Church*, it were hard; and yet not very hard truely; for they are eaſily had. But that word, *Maſſe*, is in *Saint Ambroſe*, in *Saint Auguſtine* in ſome very ancient *Councels*; and ſurely intends nothing, to this purpoſe, but the Seruice, the Common Prayer of the *Church*, then in vſe, there. And when the Biſhop *Panigarola* ſayes in his Sermon vpon *Whitſunday*, that the

Holy

Holy Ghost found the blessed *Virgin* and the *Apostles* at *Masse*, I presume hee meanes no more, then that they were met at such publique Prayer, as at those times they might make. Sure *Pope Clemens*, and *Pope Hyginus* meane the same thing, when one sayes *Missa consecretur*, and the other *Diuinis Precibus*: One sayes, *Let the Consecration bee with a Masse*, the other, *with Diuine Seruice*; the *Liturgie*, the Diuine Seruice was then the *Masse*. In a word, a constant forme of Consecrations, wee finde none that goes through our *Ritualls*: the *Ceremonies* were still more or lesse, as they were more or lesse obnoxious, or might bee subiect to scandalize, or to be mis-interpreted. And therefore I am not heere either to direct, or so much as to remember, that which appertaines to the manner of these Consecrations, onely in concurring in that, which is the Soule of all, humble and heartie prayer, that *God* will

will heare his Seruants in this place, I shall not offend to say, that I am sure my zeale is inferiour to none. And more I say not of the first Part, The Holy place; and but a little more, of the other; though at first it were proposed for an equall part, *The Holy Person*, That at the Feast of the Dedication, *Iesus walked in the Temple in Salomons Porch.*

2. *Part.*

In this second part, wee did not spread the words, nor shed our considerations vpon many particulars: the first was, that euen *Iesus* himselfe had recourse to this *Holy place.* In the new *Ierusalem*, in *Heauen*, there is no *Temple.* *I saw no Temple there* sayes *Saint Iohn*: *for the Lord God Almightie, and the Lambe are the Temple of it.* In Heauen, where there is no danger of falling, there is no need of assistance. Heere the *Temple* is called *Gnazar*, that is *Auxilium*: A Helper: the strongest that is, needs the helpe of the Church: And

Iesus in Temple.

Apo. 21. 22

2. Paral. 4. 9

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it is called *Sanctificium*, by *Saint Hierom*, a place that is not onely made holy by Consecration, but that makes others holy by GOD in it. And therefore *Christ* himselfe, whose person and presence might consecrate the *Sanctum Sanctorum*, would yet make his often repayre to this *Holy place*; not that hee needed this subsidie of *Locall holinesse* in himselfe, but that his example might bring others who did neede it; and those who did not; and, that euen his owne Preaching might haue the benefite and the blessing of *Gods* Ordinance in that place, hee sayes of himselfe, *Quotidie apud vos sedebam docens in Templo*, and *Semper docui in Synagoga, & in Templo*; as in the *Actes*, the *Angell* that had deliuered the *Apostles* out of prison, sends them to *Church*, *Stantes in Templo loquimini plebi*. The Apostles were sent to preach, but to preach in the *Temple*, in the place appropriated and consecrated for that

Psal. 73. 69.

Math. 26.

Actes 5.

holy vse and employment.

Tempus. He came to this place, and he came at those times, which no immediate command of *God*, but the *Church* had instituted. *Facta sunt Encænia*, sayes the Text; It was the Feast of the Dedication. Wee know what Dedication this was; That of *Salomon* was much greater; A Temple built where none was before; That of *Esdras* at the returne was much greater then this; An intire reedification of that demolished Temple, where it was before. This was but a zealous restoring of an Altar in the *Temple*: which hauing beene prophaned by the *Gentiles*, the *Iewes* themselues threw downe, and erected a new, and dedicated that. 2 Chr. 5. 3. *Salomons* Dedication is called a *Feast*, a *Holy day*: by the very same name that the *Feast* of vnleauened bread, and the Feast of the *Tabernacle* is called so often in *Scripture*, which is *Kag*. The Ezra 6. 16. Dedication of *Ezra* is sufficiently declared

clared to bee a ſolemne *Feaſt* too. But neither of theſe *Feaſtes*, though of farre greater Dedications, were *Anniuerſarie*; neither commanded to be kept euery yeare; and yet this, which was ſo much leſſer then the others, the *Church* had put vnder that Obligation, to bee kept euery yeare; and *Chriſt* himſelfe contemnes not, condemnes not, diſputes not the inſtitution of the *Church*. But as for matter of doctrine hee ſends euen his owne *Diſciples*, to them who ſate in *Moſes* Chayre, ſo for matter of Ceremony, he brings euen his owne perſon, to the celebrating, to the authorizing, to the countenancing of the Inſtitutions of the *Church*; and reſts in that.

Now *it was Winter*, ſayes the *Text*: *Chriſt* came *etſi Hyems*, though it were Winter; ſo ſmall an inconuenience kept him not off. Beloued, it is not alway colder vpon *Sunday*, then vpon *Satterday*; nor at any time colder in

Etſi Hyems

the *Chappell*; then in *Westminster Hall*. A thrust keepes some off in *Summer*; and colde in *Winter*: and there are more of both these in other places, where for all that, they are more content to be. Remember that *Peter* was warming himselfe, and hee denyed *Christ*. They who loue a warme bed, let it bee a warme Studie, let it bee a warme profit, better then this place, they deny CHRIST in his Institution. That therefore which CHRIST sayes,

Mat. 24.20. *Pray that your flight bee not in the Winter, nor vpon the Sabboth*; we may apply thus, Pray that vpon the *Sabboth* (I tolde you at first, what were *Sabboths*,) the Winter make you not flie, not abstaine from this place. *Put off*

Exod. 35. *thy shooes*, sayes *God* to *Moses*, for the place is holy ground. When *Gods* ordinance by his *Church* call you to this holy place, put off those shoes, all those earthly respects, of *ease* or *profit*, *Christ* came, *Etsi Hyems*.

But

But then, *Quia Hyems*, Becauſe it was Winter, Hee did walke in *Salomons Porch*, which was couered, not in *Atrio*, in that part of the *Temple*, which was open, and expos'd to the weather. We doe not ſay, that infirme and weak men, may not fauour themſelues, in a due care of their health, in theſe places. That he who is not able to raiſe himſelfe, muſt alwayes ſtand at the *Goſpell*, or bow the knee at the name of *Ieſus*, or ſtay ſome whole houres, altogether vncouered heere, if that increaſe infirmities of that kinde. And yet Courts of *Princes*, are ſtrange *Bethesdaes*; how quickly they recouer any man that is brought into that Poole? How much a little change of ayre does? and how well they can ſtand, and ſtand bare many houres, in the Priuy Chamber, that would melt and flowe out into Rhumes, and Catarrs, in a long *Goſpell* heere? But, *Citra Scandalum*, a man may fauour himſelfe in theſe places: but

Quia Hyems

but yet this excuſes not the irreuerent manner which hath ouertaken vs in all theſe places; That any *Maſter* may thinke himſelfe to haue the ſame libertie heere, as in his owne houſe, or that that *Seruant*, that neuer puts on his hat in his *Maſters* preſence all the weeke, on *Sunday*, when hee and his *Maſter* are in *Gods* preſence, ſhould haue his hat on perchance before his *Maſters*. *Chriſt* ſhall make *Maſter* and *Seruant* equall; but not yet; not heere; nor euer, equall to himſelfe, how euer they become equall to one another. *Gods* ſeruice is not a continuall *Martyrdome*, that a man muſt bee heere, and here in ſuch a poſture, and ſuch a manner, though hee dye for it; but *Gods* Houſe is no *Ordinary* neither; where any man may pretend to doe what he will, and euery man may doe, what any man does. *Chriſt* ſlept in a ſtorme; I dare not make that generall; let all doe ſo. *Chriſt* fauoured himſelfe in the

the *Church*, I dare not make that generall neither: to make all places equall, or all persons equall in any place.

Tis-time to end. *Saint Basill* himselfe, as acceptable as hee was to his Auditory, in his second Sermon vpon the 14. *Psalme*, takes knowledge that hee had preached an houre, and therefore broke off: I see it is a Compasse, that all Ages haue thought sufficient. But as we haue contracted the consideration of great *Temples*, to this lesser *Chappell*, so let vs contract the *Chappell* to our selues: *Et facta sint Encænia nostra*, let this be the Feast of the Dedication of our selues to *God*. *Christ* calls himselfe a *Temple*, *Soluite templum hoc*: Destroy this *Temple*. And *Saint Paul* calls vs so twice; *Know ye not that ye are the Temples of the Holy Ghost? Facta sint Encænia nostra*: *Encænia* signifies *Renouationem*, a renewing: and *Saint Augustine* sayes that in his time, *Si quis noua tunica*

Basil.

John 2.19.

1 Cor. 3.16. & 6.19.

Aug.

tunica indueretur, Encæniare diceretur. If any man put on a new garment, hee called it by that name, Encænia sua. Much more is it so; if wee renew in our selues the *Image of God*, and put off *the Olde man*, and put on the *Lord Iesus Christ*. This is truly *Encæniare*, to dedicate, to renew our selues: and so *Nazian.* in a *Sermon*, or *Oration*, vpon the like occasion as this, calls, *Conuersionem nostram, Encænia*, our turning to *God*, in a true repentanee, or renewing, our dedication. Let mee charge your memories, but with this note more, That when *God* forbad *Dauid* the building of an House, *Because hee was a man of blood*, at that time *Dauid* had not embrued his hands in *Vriahs* blood, nor shed any blood, but lawfully in iust warres; yet euen that made him vncapable of this fauour to prouide *God* a house. Some callings are in their nature more obnoxious, and more exposed to sinne, then others are: accompanied with more tentations; &

Nazian.

so

so retard vs more in holy duties. And therefore as there are particular sinnes that attend certaine *places*, certaine *ages*, certaine *complexions*, and certaine *vocations*, let vs watch our selues in all those, and remember that not only the highest degrees of those sinns, but any thing that conduces therunto, prophanes the Consecration, and Dedication of this *Temple*, our selues, to the seruice of *God*; it annihilates our repentance, and frustrates our former reconciliations to him. *Almighty God worke in you a perfit dedication of your selues at this time; that so, receiuing it from hands dedicated to God, see whose holy Office this is, may present acceptably this House to God in your behalfes, and establish an assurance to you, that God will be alwayes present with you and your Succession in this place.*

Amen.

XUM

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THE FIRST SERMON PREACHED TO KING CHARLES,

At Saint IAMES: 3°. April. 1625.

By IOHN DONNE, *Deane of* Saint *Pauls*, London.

LONDON,
Printed by *A. M.* for THOMAS IONES, and are to bee sold at his Shop at the Signe of the Blacke Rauen in the Strand. 1625.

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PSALME. 11.3.

If the Foundations be destroyed, what can the righteous doe?

WEe are still in the season of *Mortification*; in *Lent*: But wee search no longer for *Texts* of *Mortification*; The Almightie hand of *God* hath shed and spred a *Text* of *Mortification* ouer all the land. The last *Sabboth* day, was his *Sabboth* who entred then into his euerlasting *Rest*; Be this our *Sabboth*, to enter into a holy and thankfull acknowledgement of that *Rest*, which *God* affords vs, in continuing to vs our *Foundations*; for, *If foundations be destroyed, what can the righteous doe?*

I finde [illegible] any word in the Word of God, in which the *Original* is more ambiguous, and consequently the *Translations* more various, and therefore, necessarily also, the *Expositions* more diuers, then in these words. There is one thing, in which all agree, that is, the *Argument*, and *purpose*, and *scope* of the *Psalme*. And then in what sense, the words of the Text may conduce to the scope of the *Psalme*, we rest in this Translation, which our Church hath accepted and authorized, and which agrees with the first Translation knowen to vs, by way of Exposition, that is the *Chaldee Paraphrase*. *If Foundations bee destroyed, what can the righteous doe?*

The Church of *God* euer delighted herselfe in a holy emulation in the Commemoration of *Mercies*. Almost all their solemne, and extraordinarie Meetings, and Congregations in the Primitiue Church, were [illegible]

that, for the honourable Commemoration of Martyrs: And for that, they came soone to institute and appoynt certaine *Liturgies*, certaine *Offices* (as they called them) certaine *Services* in the Church, which should haue reference to that, to the Commemoration of *Martyrs*; as wee haue in our Booke of Common Prayer, certaine *Services* for *Marriage*, for *Buriall*, and for such other holy Celebrations; And in the Office and Service of a *Martyr*, the Church did vse this *Psalme*; This *Psalme*, which is in generall, a Protestation of *Dauid*, That though hee were so vehemently pursued by *Saul*, as that all that wished him well, sayd to his Soule, *Flie as a Bird to the Mountaine*; as it is in the first verse; Though hee saw, *That the wicked had bent their Bowes, and made ready their Arrowes vpon the string, that they might priuily shoot at the vpright in heart*, as it is in the second verse: Though he take

it

it almost as granted, that *Foundations are destroyed*, (*And then, what can the righteous doe?*) as it is in the third verse which is our Text, yet in this distresse he findes what to doe. For as hee begunne in the first verse, *In thee Lord, put I my trust*: So after he had passed the enumeration of his dangers, in the second and third verses, in the fourth he pursues it as he begun, *The Lord is in his holy Temple, the Lords Throane is in Heauen.* And in the fifth hee fixes it thus, *The Lord tryeth the Righteous*, (he may suffer much to be done for their triall) *but the wicked, and him that loueth violence, his soule hateth.* This then is the *Syllogisme*, this is the *Argumentation* of the righteous Man; In Collaterall things, in Circumstantiall things, in things that are not fundamentall, a righteous Man, a constant Man should not bee shaked at all, not at all Scandalized; Thats true; But then, (in a second place) sometimes it comes to

that

that, *That Foundations are destroyd, and what can the Righteous doe then?* Why even then, this is a question, not of desperation, that nothing can bee done, but of Consultation with God, what should be done. I know, sayes *David*, I should not be, and thou knowest, O God, I haue not been moou'd with ordinary trialls, not though my Friends haue disauowed mee, and bid mee *flie to the Mountains as a Bird*, not though mine enemies prepare, and *prepare Arrowes*, and shoote, and *shoote privily*, (bestowe their labour, and their cost, and their witts, to ruine mee) yet these haue not moou'd mee, because I had fixed my selfe vpon certaine *Foundations*, Confidences, and Assurances of Deliuerance from thee. But if, O Lord, I see these foundations destroyed, if thou put mee into mine Enemies hand, if thou make them thy Sword, if their furie draw that Sword, and then, thy Almighty

mightie Arme, shewed vnto with thine owne indignation, strike with that sword, what can the righteous doe? So then, for the *Explication*, and *Application* of these words, there will need no more, but to spread them by way of *Paraphrase* vpon these three considerations: First, That the righteous is bolde as a Lyon, not easily shaked, but then, *Foundations* themselues may bee destroyed, and so hee may bee shaked; If hee bee, yet hee knowes what to doe, or where to aske Counsell, for these are not words of *Desperation*, but of *Consultation*, *If Foundations bee destroyed, &c.*

Diuisio.

1. *Part.*

First then, we fixe our selues vpon this consideration, that the Prophet in proposing this thus, *If Foundations bee destroyed*, intimates pregnantly, that except there bee danger of destroying *Foundations*, it is the part of the righteous Man, the godly man

man to bee quiet. *Studie to bee quiet*, sayes the *Apostle*; *Studie*, that is an action of the Minde; and then, *Operam detis*, say the *Vulgate Edition*, *Labour to bee quiet*, and *Labour* is an action of the bodie: Indeed it is the proper businesse of the *Minde* and *Bodie* too, of *Thoughts* and *Actions* too, to bee quiet: And yet, alas, how many breake their sleepe in the night, about things that disquiet them in the day too, and trouble themselues in the day, about things that disquiet them all night too? Wee disquiet our selues too much, in beeing ouer tender, ouer sensible of imaginarie iniuries. *Transeunt iniuriæ*, sayes the Morall man, *Let many iniuries passe ouer*; for, *Plærasque non accipit, qui nescit*, *Hee that knowes not of an iniurie, or takes no knowledge of it, for the most part, hath no iniurie. Qui inquirunt, quid in se dictum est*, sayes hee, *They that are too inquisitiue, what other men* 1 *Thess.* 4. 11. *Seneca.*

say of them, they disquiet themselues; for that which others would but *whisper*, they *publish*. And therefore that which hee addes there, for *Morall*, and *Ciuill* matters, holds in a good proportion, in things of a more *Diuine* Nature, in such parts of the religious worship and seruice of *God*, as concerne not *Foundations*, *Non expedit omnia videre, nec omnia audire*; we must not too iealously suspect, not too bitterly condemne, not too peremptorily conclude, that what soeuer is not done, as wee would haue it done, or as wee haue seene it done in former times, is not well done: for there is a large Latitude, and, by necessitie of Circumstances, much may bee admitted, and yet no *Foundation destroyed*; and till *Foundations bee destroyed*, *the righteous should bee quiet*.

Now this should not prepare, this should not incline any man, to such an

an indifferencie, as that it should bee all one to him, what became of all things, all one, whether wee had one, or two, or tenne, or no Religion, or that hee should not bee awake, and active, and diligent, in assisting truth, and resisting all approaches of Errour. For, *God* hath layd of all, into whose hand hee hath committed power, *You are Gods*. Now, they are not *Gods*, but *Idols*, if, as the *Prophet* sayes, *They have Eyes and see not, Eares and heare not, Hands and feele not*; nay, as hee addes there, *if they have Noses and smell not*, if they smell not out a mischievous practise, before it come to execution. For, *Gods eyes are upon the wayes of man, and hee sees all his goings*. Those, who are in the number of them, of whome *God* hath said, they are *Gods*, must have their eyes upon the *wayes* of men, and not upon their *Ends* onely, upon the *pathes* of mischiefe, and not

Psal. 94.

Psal. 115.6.

Jer. 4.13.

Iob. 33.21.

vpon the *bed* of mischiefe onely; vpon the *Actors* of mischiefe, and not vpon the *Act* onely. *Gods eye sees our wayes*, sayes *David* too; that is, hee can see them, when hee will: but there is more in the other *Prophet*, *Gods eyes are open vpon All our wayes*; alwayes open, and hee cannot chuse but see: So that a wilfull shutting of the eye, a winking, a connuencie, is not an assimulation to *God*. And then, *Gods eyes are purer, then to behold evill, and then cannot looke vpon iniquitie*: So that in an indifferencie, whether Times, or Persons bee good or badd, there is not this assimulation to *God*. Againe, *All things are naked and open to the eyes of God*: So that in the disguising, and palliating, and extenuating the faults of men, there is not this assimilation to *God*. Thus farre they falsifie *Gods* Word, who hath sayd, *They are Gods*, *for they are Idoles, and not Gods, if they*

Ier. 32.19.

Abac. 1.13.

Hebr. 4.13.

have

haue eyes, and see not. So is it also in the consideration of the *Eare* too: for, as *Dauid* sayes, *Shall not he that planted the Eare, heare?* So wee may say; Shall hee vpon whom *God* hath planted an Eare, bee deafe? *Gods* eares are so open, so tender, so sensible of any motion, as that *Dauid* formed one Prayer thus; *Auribus percipe lachrimas meas*, O Lord, heare my teares; hee puts the office of the Eye too, vpon the *Eare*. And then, if the *Magistrate* stop his Eares with *Wooll*, (with staple bribes, profitable bribes) and with *Cotton* in his wooll, (perfumes of pleasure and preferment in his bribes) hee falsifies *Gods* Word, who hath said, *they are Gods*, for *they are Idoles, and not God, if they haue eares, and heare not.* And so it is also of the hand too; In all that *Iob* suffered, he sayes no more, but that *the Hand of God had touched him*, but *touched* him, in respect of that hee could haue done:

Iob 19. 21.

Psal. 94. 9.

Psal. 39. 12

done: for, when *Iob* sayes to men, *Why persecute you mee, as God?* hee meanes, as *God* could doe, so vehemently, so ruinously, so destructively, so irreparably. There is no *phrase* oftner in the *Scriptures*, then that *God* deliuered his people by the *hand* of *Moses*, and the *hand* of *Dauid*, and the *hand* of the *Prophets*: all their Ministeriall office is called the *Hand*: and therefore, as *Dauid* prayes to *God*, *That hee would pull his hand out of his bosome, and strike*: so must wee euer exhort the *Magistrate*, That hee would plucke his hand out of his pocket, and forget what is there, and execute the Cause committed to him. For, as wee, at last, shall commend our Spirits, into the hands of *God*, *God* hath commended our Spirits, not onely our ciuill peace, but our Religion too, into the *hand* of the *Magistrate*. And therefore, when the *Apostle* sayes, *Studie to bee quiet*, it is not quiet in the blindnesse

Iob 19.22

of the *Eye*, nor quiet in the *Deafeneſſe* of the *Eare*, nor quiet in the *Lameneſſe* of the *Hand*; the iuſt diſcharge of the duetjes of our ſeuerall places, is no *diſquieting* to any man. But when *priuate* men will ſpend all their thoughts vpon their *Superiours* actions, this muſt neceſſarily diſquiet them; for they are off of their owne *Center*, and they are *extra Sphæram Activitatis*, out of their owne *Diſtance*, and *Compaſſe*, and they cannot poſsibly diſcerne the *Ende*, to which their *Superiours* goe. And to ſuch a iealous man, when his iealouſie is not a tenderneſſe towards his owne actions, which is a holy and a wholeſome iealouſie, but a ſuſpition of his *Superiours* actions, to this Man, euery *Wheele* is a *Drumme*, and euery *Drumme* a *Thunder*, and euery *Thunder-clapp* a diſſolution of the whole frame of the World: If there fall a broken tyle from the

house, hee thinkes *Foundations are destroyed*; if a crazie woman, or a disobedient childe, or a needie seruant fall from our *Religion*, from our *Church*, hee thinkes the whole *Church* must necessarily fall, when all this while there are no *Foundations destroyed*; and *till foundations bee destroyed, the righteous should be quiet.*

Hence haue wee iust occasion, first to *condole* amongst *our selues*, who, for matters of *Foundations* professe one and the same *Religion*, and then to complaine of our *Aduersaries*, who are of another. First, that amongst our selues, for matters not *Doctrinall*, or if *Doctrinall*, yet not *Fundamentall*, onely because wee are sub-diuided in diuers *Names*, there should bee such Exasperations, such Exacerbations, such Vociferations, such Eiulations, such Defamations of one another, as if all *Foundations* were destroyed. VVho would not tremble, to heare those *Infernall*

fernall words, ſpoken by men, to men, of one and the ſame Religion fundamentally, as *Indiabolificata*, *Perdiabolificata*, and *Superdiabolificata*, that the *Deuill*, and all the *Deuills* in Hell, and worſe then the *Deuill* is in their *Doctrine*, and in their *Diuinitie*, when, *God* in heauen knowes, if their owne vncharitableneſſe did not excludehim, there were roome enough for the *Holy Ghoſt*, on both, and on either ſide, in thoſe *Fundamentall* things, which are vnanimely profeſſed by both: And yet euery *Mart*, wee ſee more Bookes written by theſe men againſt one another, then by them both, for *Chriſt*.

But yet though this *Torrent* of vncharitableneſſe amongſt them, bee too violent, yet it is within ſome bankes, though it bee a *Sea*, and too tempeſtuous, it is limitted within ſome bounds; The poynts are certaine, knowen, limitted, and doe not grow

vpon vs euery yeare, and day. But the vncharitablenesse of the *Church* of *Rome* towards vs all, is not a *Torrent*, nor it is not a *Sea*, but a *generall Flood*, an vniuersall *Deluge*, that swallowes all the world, but that *Church*, and *Church-yard*, that *Towne*, and *Suburbes*, themselues, and those that depend vpon them; and will not allowe possibilitie of Saluation to the whole *Arke*, the whole *Christian Church*, but to one *Cabin* in that *Arke*, the *Church* of *Rome*; and then denie vs this Saluation, not for any *Positiue* Errour, that euer they charged vs to affirme; not because wee affirme any thing, that they denie, but because wee denie some things, which they in their afternoone are come to affirme.

If they were *Iusti*, Righteous, right and iust dealing men, they would not raise such dustes, and then blind mens eyes with this dust of their own

raysing, in things that concerne no *Foundations*. It is true, that all *Hereſie* does concerne *Foundations*: there is no *Hereſie* to bee called little: Great *Hereſies* proceeded from things, in apparance, ſmall at firſt, and ſeem'd to looke but towards ſmall matters. There were great *Hereſies*, that were but *Verball*, *Hereſies* in ſome Word. That great Storme, that ſhaked the *State*, and the *Church*, in the *Councell* of *Epheſus*, and came to Factions, and Commotions in the *Secular* part, and to Exautorations, and Excommunications amongſt the *Biſhops*, ſo farre, as that the *Emperour* came to declare both ſides to bee *Heretiques*? All this was for an Errour in a *Word*, in the word *Deipara*, whether the *Bleſſed Virgine Marie* were to bee called the *Mother of God*, or no. There haue beene *Verball Hereſies*, and *Hereſies* that were but *Syllabicall*, little *Prepoſitions* made *Hereſies*, ſlot one

ly *State-prepositions*, Precedencies, and Prerogatiues of *Church* aboue *Church*, occasioned great *Schismes*, but *Literall Præpositions*, *Præpositions* in *Grammar*, occasioned great *Hereſies*. That great *Hereſie* of the *Acephali*, againſt which *Damaſcene* bendes himſelfe in his Booke, *De Naturâ Compoſitâ*, was grounded in the *Præposition*, *In*, They would confeſſe *Ex*, but not *In*, That *Chriſt* was made *of* two Natures, but that hee did not conſiſt *in* two Natures. And wee all know, what differences haue beene rayſed in the *Church*, in that one poynt of the *Sacrament*, by theſe three Prepoſitions, *Trans*, *Con*, and *Sub*. There haue beene great *Hereſies*, but *Verball*, but *Syllabicall*, and as great, but *Litterall*. The greateſt *Hereſie* that euer was, that of the *Arrians*, was but in one Letter. So then, in *Hereſie*, there is nothing to bee called little, nothing to bee ſuffered. It

was excellently sayde of *Heretiques*, (though by one, who, though not then declared, was then an *Heretique* in his heart;) *Condolere Hæreticis crimen est*; It is a fault, not onely to bee too indulgent to an *Heretique*, but to bee too compassionate of an *Heretique*, too sorrie for an *Heretique*. It is a faule to say, Alas, let him alone, hee is but an *Heretique*; but, to say, Alas, hope well of him, till you bee better sure, that hee is an Heretique, is charitably spoken. *God* knowes, the sharpe and sowre Name of *Heretique*, was too soone let loose, and too fast spread in many places of the world. VVee see, that in some of the first Catalogues that were made of *Heretiques*, men were Registred for *Heretiques*, that had but expounded a place of *Scripture*, otherwise then that place had beene formerly expounded, though there were no harme in that newe

Nestorius.

Expo-

Exposition. And then, when once that infamous Name of *Heretique* was fastened upon a man, nothing was too heauie for; any thing was beleeued of that man. And from thence it is, without question, that wee finde so many so absurd, so senselesse Opinions imputed to those men, who were then called *Heretiques*, as could not, in truth, with any possibilitie, fall into the imagination or fancie of any man, much lesse bee *Doctrinally*, or *Dogmatically* deliuered. And then, vpon this there issued *Lawes*, from particular *States*, against particular *Heresies*, that troubled those *States* then, as namely, against the *Arians*, or *Macedonians*, and such; and in a short time, these *Lawes* came to bee extended, to all such *Opinions*, as the passion of succeeding times, called *Heresie*. And at last, the *Romane Church* hauing constituted that *Monopoly*,

polie, That Shee onely should declare what should bee *Heresie*, and having declared that to bee *Heresie*, which opposed, or retarded the dignitie of that *Church*, now they call in *Brachium Spirituale*, All those Sentences of *Fathers*, or *Councells* that mention *Heresie*, and they call in *Brachium Seculare*, all those *Lawes* which punish Heresie, and whereas these *Fathers*, and *Councells*, and *States*, intended by *Heresie*, Opinions that destroyed *Fundations*, they bend all these against every poynt, which may endammage, not the *Church* of God, but the *Church* of *Rome*, nor the *Church* of *Rome*, but the *Court* of *Rome*, nor the *Court* of *Rome*, but the *Kitchin* of *Rome*, not for the *Heart*, but for the *Belly*, not the *Religion*, but the *Policie*, not the *Altar*, but the *Exchequer* of *Rome*.

But the Righteous lookes to *Foundations*, before hee will bee scandalized him-

himselfe, or condemne another. When they call Saint *Peter* their first *Pope*, and being remembred, how hee denied his *Master*, say then, that was but an Acte of *Infirmitie*, not of *Infidelitie*, and there were no *Fundationi* destroyed in that; wee presse not that evidence against *Saint Peter*, wee forbeare, and wee are quiet. When wee charge some of *Saint Peters* imaginary Successors, some of their *Popes*, with actuall, and personall *Sacrificing* to *Idoles*, some with *subscribing* to formall *Heresies*, with their owne hand, many with so enormous an ill life, as that their owne Authors will say, that for many yeares together, there liued not one *Pope*, of whose Saluation, any hope could bee conceiued, and they answere to all this, that all these were but *Personall* faults, and destroyed no *Foundations*, wee can bee content to bury their faults with their persons, and wee are quiet. When wee re-

remember them, how many of the *Fathers* excused *officious Lyes*, and thought some kinde of *Lying* to bee no *Sinne*, how very many of them hearded in the *hereſie* of the *Millenarians*, That the *Saints* of *God* ſhould enioy a thouſand yeares of temporall felicity in this world, after their *Reſurrection*, before they aſcended into Heauen; And that they ſay to all this, The *Fathers* ſaid theſe things before the *Church* had decreed any thing to the contrary, and till that, it was lawfull for any man to ſay, or thinke what hee would; wee do not load the memory of thoſe bleſſed *Fathers* with any heauier preſsings, but wee are quiet. Yet wee cannot chuſe but tell them, that tell vs this, that they haue taken a hard way, to make that ſaying true, that all things are growen deare in our times, for they haue made *Saluation* deare, Threeſcore yeares agoe, a man might haue beene ſau'd at halfe the price hee can now:

Threescore yeares agoe, he might haue beene saued for beleeuing the *Apostles Creed*, now it will cost him the *Trent Creed* too. Euermore they will presse for all, and yeeld nothing, and there is indeed their *Specification*, there's their *Character*, that's their *Catholique*, their *Vniuersall*, To *haue all*; As, in *Athanasius* his time, when the *Emperour* pressed him to afoord the *Arrians* one *Church* in *Alexandria*, where hee was *Bishop*, and hee asked but one *Church* in *Antioch*, where the *Arrians* preuayled, not doubting but hee should draw more to the true *Church* in *Antioch*, then they should corrupt in *Alexandria*, yet this would not bee granted, It would not be granted at *Rome*, if we should aske a *Church* for a *Church*. In a word, wee charge them with *vncharitablenesse*, (and *Charitie* is without all Controuersie, a *Foundation* of *Religion*) that they will so peremptorily exclude vs from Heauen, for matters

that

that doe not appertaine to *Foundations*. For, if they will call all *Foundations*, that that *Church hath*, or *doth*, or *shall* decree, wee must learne our *Catechisme* vpon our *Death-bedd*, and inquire for the Articles of our Faith, when wee are going out of the world, for they may haue decreed something that Morning. No one *Author* of theirs denied *Pope Ioane*, till they discerned the *Consequence*, That by confessing a *Woman Pope*, they should disparage that *Succession* of *Bishops*, which they pretend; And this *Succession* must bee *Foundation*. No Author of our side denied *Saint Peters* beeing at *Rome*, till wee discerned the *Consequence*, That vpon his *personall* being there, they grounded a *Primacie* in that *Seat*, And this *Primacie* must bee *Foundation*. Much might bee admitted in cases of *Indifferencie*, euen in the *Nature of the things*, Much in cases of *Necessitie*, for

the *importance of Circumstances*, much in cases of *Conueniency*, for the suppling of boysterous, and for the becalming of tempestuous humours; but when euery thing must be called *Foundation*, we shall neuer knowe where to stop, where to consist. If wee should beleeue their *Sacrificium incruentum*, their vnbloody Sacrifice in the *Masse*, if wee did not beleeue their *Sacrificium Cruentum* too, that there was a power in that *Church*, to sacrifice the Blood of *Kings*, wee should bee sayde to bee defectiue in a *fundamentall Article*. If wee should admitt their *Metaphysiques*, their transcendent *Transubstantiation*, and admitt their *Chimiques*, their *Purgatorie* Fires, and their *Mythologie*, and *Poetrie*, their appatitions of *Soules* and *Spirits*, they would binde vs to their *Mathematiques* too, and they would not let vs bee saued, except wee would reforme our *Almanackes*

to

to their *tenne dayes*, and reforme our *Clockes* to their *foure and twentie*; for who can tell when there is an ende of *Articles of Faith*, in an *Arbitrarie*, and in an *Occasionall Religion*? When then this *Prophet* sayes, *If Foundations bee destroyed, what can the righteous doe*, hee meanes, that till that, the righteous should bee *quiet*: Except it were in *fundamentall Articles* of Faith, our selues should not bee so bitter towards one another, our Aduersarie should not bee so vncharitable against vs all. And further wee need not extend this first Consideration.

The second is, to Survay some such *Foundations*, as fall within the frayltie, and suspition, and possibilitie of this Text, that they may bee destroyed: for when the Prophet sayes, *If they bee*, they may bee. Now *Fundamentum proprie de edificijs dicitur*, sayes the *Lawe*: when wee speake 2. *Part.*

speake of *Foundations*, wee intend a *house*: and heere, wee extend this *House* to foure Considerations, for in foure *Houses* haue euery one of vs a dwelling. For, first, *Ecclesia Domus*, the *Church* is a House, it is *Gods house*, and in that Houle, wee are *of the householde of the faithfull*, if (as it is testified of *Moses*) *wee bee faithfull in all his House*, as Seruants. You see there is a faithfulwelle required in euery man, in *all the house of God*, not in any one roome, a disposition required to doe good to the whole *Church* of *God* euery where, and not onely at *home*. Secondly, *Respublica Domus*, The *Commonwealth*, the State, the *Kingdome* is a House, and this is that which is called so often, *Domus Israel*, *The house of Israel*, the State, the Gouernment of the *Iewes*. And in this House, *God* dwells, as well as in the other, In the *State*, as well as in the *Church*. For, these words, *The*

Heb. 3. 5.

Lord

Lord hath choſen Sion, hee hath deſired it for a habitation, are ſpoken of the whole Bodie, *Church*, and *State*. Thirdly, there is *Domus Habitationis*, *Domus quæ Domicilium*, a Houſe to dwell in, and to dwell with, a *Family*: and in this Houſe *God* dwells too; for, as *Dauid* ſayes of the *Building*, wee may ſay of the *Dwelling*, *Except the Lord build the Houſe, they labour in vaine*: So except the Lord dwell in the Houſe, it is a deſolate Habitation. And then laſtly, there is *Domus quæ Dominus*, a houſe which is the *Maſter* of the *Houſe*; for as euery Man is a little World, ſo euery man is his owne Houſe, and dwels in himſelfe: And in this *Houſe God* dwells too; for the *Apoſtle* ſeemes ſo much to delight himſelfe in that *Metaphore*, as that hee repeats it almoſt in all his *Epiſtles*, *Habitat in nobis*, That the Holy Ghoſt dwells in vs. Now, of all theſe foure *Houſes*, that

*Pſa.*132.13

*Pſal.*127.1.

house which hath no walles, but is spread ouer the face of the whole Earth, the *Church*, And that *House*, which with vs, hath no other walls, but the *Sea*, the *State*, the *Kingdome*, And that *house* which is walled with *drie Earth*, our dwelling house, our family, and this *house* which is wall'd with *wet Earth*, this loame of flesh, our selfe, Of all these foure houses, those three, of which, and in which we are, and this fourth, which wee our selfe are, *God* is the *Foundation*, and so *foundations* cannot bee destroyed; But, as, though the common foundation of all buildings bee the *Earth*, yet wee make particular foundations for particular Buildings, of Stone, or Brick, or Piles, as the Soyle requires; so shall wee also heere consider such particular Foundations of these foure houses, as may fall within the frailtie, and suspition, within the possibilitie, and danger of the Text, of being *destroyed*.

Of

Of the first *House* then, which is the *Church*, the foundation is *Christ*, *Other foundation can no man lay, then that which is layd, which is Iesus Christ.* *Non propterea dicimus*, sayes Saint *Augustine*. Wee doe not say that our *Church* is *Catholique* therefore, becaus *Optatus* sayes so, and becaus *Ambrose* sayes so, (and yet *Optatus*, and *Ambrose*, the *Fathers*, are good Witnesses) neither do wee say it, (sayes he) *Quia Collegarum nostrorum Conciliis prædicata est*, Becaus some *Synodes* and *Councells* of men of our owne Religion haue said it is *Catholique* (And yet a *Harmony of Confessions* is good Euidence,) *Nec quia tanta fiunt in ea mirabilia*, sayes hee, wee call it not *Catholique*, becaus so many *Myracles* are wrought in it, (for wee oppose *Gods* many miraculous Deliuerances of this *State* and *Church*, to all their *imaginary miracles* of *Rome*) *Non ideo manifestatur Catholica*, sayes still that *Father*, All

Ecclesia Domus.

1 Cor. 3. 11.

De vnita. Eccles. C. 36.

this does not make our Church *Catholique*, nay, *non manifestatur*, all this does not declare it to bee *Catholique*, all these are no infallible marks thereof, but onely this one, sayes hee, *Quia ipse Dominus Iesus, &c.* becauſe the *Lord Iesus* himſelfe is the *Foundation* of this Church. But may not this be ſubiect to reaſoning, to various Diſputation, Whether wee haue that *foundation*, or no? It may; but that will goe farre in the clearing thereof, which the ſame Father ſayes in another Booke, *Nihil in Eccleſia catholica ſalubrius fit, quam vt Rationem præcedat Autoritas*: Nothing is ſafer for the finding of the *Catholique* Church, then to preferre *Authoritie* before my *Reaſon*, to ſubmit and captiuate my *Reaſon* to *Authoritie*. This the *Romane Church* pretends to embrace; but *Apiſhly*, like an *Ape*, it kills with embracing; for it euacuates the right *Authoritie*; The *Authority* that they obtrude,

De Moribus Eccleſ. Cat. C.25.

is

is the *Decretals* of their owne *Bishops*, The *authoritie*, which *Saint Augustine* literally and expressely declares himselfe to meane, is the *authoritie* of the *Scriptures*.

Christ then, that is, the *Doctrine of Christ*, is the *foundation* of this first *House*, the *Church*. *Hæc sunt fundamenta quæ iecit Salomon*, sayes the *vulgate Edition*; These are the *foundations* that *Salomon* layde; and then our *Translation* hath it, *These are the things in which Salomon was instructed*; One calls it *Foundations*, the other *Instructions*; All's one; The *Instructions* of *Christ*, the *Doctrine* of *Christ*, the *Word*, the *Scriptures* of *Christ*, are the *Foundation* of this *House*. For, when the Apostle sayes, *Christ Iesus himselfe is the chiefe corner Stone*, yet hee addes there, *Yee are built upon the Prophets and Apostles*: for the *Prophets* and *Apostles*, had their part in the *foundation*; in the *laying*, though

2 Chro. 3. 3.

Ephes. 2. 20

not in the *beeing* of the *Foundation*.
Apoc. 21.14 *The wall of the citie*, sayes Saint *Iohn*, *had twelue Foundations, and in them, the Names of the twelue Apostles*: But still, in that place, they are *Apostles of the Lambe*, still they haue relation to *Christ*: For, they, who by inspiration of the *Holy Ghost*, writt of *Christ*, and so made vp the Bodie of the Scriptures, haue their parts too, in this *Foundation*. Besides these, it is sayd, in the building of the *Materiall Temple*, *The King commaunded,*
2 Reg. 5.17. *and they brought, great Stones, and costly Stones, and hewed Stones, to lay the foundations of the House*: The care of the *King*, the labours of men conduce to the *foundation*. And besides this, in that place of the *Reuelation*, The *foundation* of the Wall, is sayde to bee *garnished with all manner of precious stones*; *Garnished*, but not *made* of that kinde of precious stones. So then *Salomons* hewed Stones, and costly stones,

ſtones, may, in a faire accommodation, bee vnderſtood to bee the *Determinations*, and *Reſolutions*, *Canons*, and *Decrees* of generall *Councels*: And Saint *Iohns* garniſhment of precious ſtones, may, in a faire accommodation, bee vnderſtood to bee the Learned and Laborious, the zealous and the pious *Commentaries* and *Expoſitions* of the *Fathers*; For *Councells* and *Fathers* aſsiſt the *Foundation*. But the *foundation* it ſelfe is Chriſt himſelfe in his *Word*, his *Scriptures*. And then, certainely they loue the *Houſe* beſt, that loue the *foundation* beſt: not they, that impute to the *Scriptures* ſuch an *Obſcuritie*, as ſhould make them *inintelligible* to vs, or ſuch a defect as ſhould make them *inſufficient* in themſelues. To denie vs the vſe of *Scriptures* in our vulgar Tranſlations, and yet to denie vs the vſe of them, in the *Originall* Tongues too, To tell vs we muſt not trie *Controuerſies* by our *Eng-*

English, or our *Latine Bibles*, nor by the *Hebrew Bibles* neither, To put such a Maiestie vpon the *Scriptures*, as that a Lay man may not touch them, and yet to put such a diminution vpon them, as that the writings of men shall bee equall to them; this is a wrinching, a shrinking, a sinking, an vndermining, a destroying of *Foundations*, of the *foundation* of this first *House*, which is the *Church*, the *Scriptures*.

Respub. Domus. Enter wee now into a Survay of the second *House*, The *State*, the *Kingdome*, the *Common-wealth*; and of this *House*, the *foundation* is the *Law*. And therefore Saint *Hierome* referres this Text, in a litterall and primary signification to that, to the *Law*: for so, in his *Commentaries* vpon the *Psalmes*, he translates this Text, *Si dissipatæ Leges*, Hee makes the euacuating of the *Law*, this destroying of *foundations*. *Lex communis Reipub. sponsio*, sayes the *Law*

Law it ſelfe: The *Law* is the mutuall, the reciprocall Suretie betweene the *State* and the *Subiect*. The *Lawe* is my *Suretie* to the *State*, that I ſhall pay my Obedience; And the *Lawe* is the States *Suretie* to mee, that I ſhall enioy my Protection. And therefore, therein did the *Iewes* iuſtly exalt themſelues aboue all other Nations, That *God was come ſo much nearer to them then to other Nations, by how much they had Lawes and Ordinances more righteous then other Nations had.* Now, as it is ſayd of the *Foundations* of the other *Houſe*, the *Temple*, *The King commaunded in the laying thereof*, the *King* had his hand in the *Church*, ſo is it alſo in this *Houſe*, the *State*, the *Common-wealth*, the *King* hath his hand *in*, and *vpon* the *foundation* here alſo, which is the *Lawe*: ſo farre, as that euery *forbearing* of a *Lawe*, is not an *Euacuating* of the *Law*; euery *Pardon*, whether a *Poſt-pardon*, by way

Iuo.

of mercy, after a Lawe is broken, or a *Prætpardon*, by way of *Dispensatio*, in wisedome before a Lawe bee broken, is not a *Destroying of this foundation*. For, when such things as these are done, *Non ostia Mentientis, sed affectus rumpentis*, not upon colourable disguises, nor priuate respects, but truely for the *Generall good*, all these *Pardons*, and *Dispensations* conduce and concurre to the *Office*, and contract the *Nature* of the *Foundation* it selfe, which is, that the whole Bodie may bee the better supported. But where there is an inducing of a *super-Soueraigne*, and a *super-Supremacie*, and a *Sea* aboue our *saule Seas*, and a *Horne* aboue our *Head*, and a *forraine Power* aboue our *Native* and *naturall Power*, where there are dogmaticall, Positiue Assertions, that men borne of vs, and liuing with vs, and by vs, are yet none of vs, no *Subiects*, owe no *Allegeance*, this

is

is a wrinching, a shrinking, a sinking, an vndermining, a destroying of *Foundation*, the *Foundation* of this second *House*, which is the *State*, the *Law*.

The third *House* that falles into our present Sunday, is *Domus quæ Domicilium*, *Domus habitationis*, our *Dwelling house*, or *Family*, and of this *house*, the *foundation* is *Peace*: for *Peace* compacts all the peeces of a *family* together, Husband and Wife, in Loue and in Obedience, Father and Sonne, in Care and in Obedience, Master and Seruant, in Discipline and in Obedience: Still *Obedience* is one Ingredient in all *Peace*, there is no *Peace*, where there is no *Obedience*. Now euery smoke does not argue the house to bee on fire, Euery domestique offence taken or giuen, does not destroy this *Foundation*, this *Peace*, within doores. There may bee a *Thunder* from aboue, and there may bee an

Domus Domicilium.

Earthquake from below, and yet the *foundation* of the House safe; From above there may bee a defect in the *Superiour*, in the Husband, the Father, the Master; and from below, in the Wife, the Sonne, the Seruant: There may bee a *Iealousie* in the Husband, a *Morositie* in the Father, an *Imperiousnesse* in the Master; And there may bee an *obsequiousnesse* and an *indiligence* in the Wife, there may bee *lenitie* and *inconsideration* in the Sonne, and there may bee *vnreadinesse*, *vnreasonableness* in a Seruant, and yet *Foundation* stand, and *Peace* maintayned, though not by an exquisite performing of all duties, yet by a mutuall support of one anothers infirmities. This destroyes no *Foundation*, But if there bee a windowe opened in the house, to let in a *Iesuiticall firebrand*, that shall whisper, though not proclaime, deliuer with a *non Dominus sed Ego*, that though it bee not a declared

clared *Tenet* of the *Church*, yet hee thinkes, that in case of *Heresie*, Ciuill and Naturall, and Matrimoniall duties cease, no Ciuill, no Naturall, no Matrimoniall Tribute due to an *Heretique*; Or if there bee such a fire kindled within doores, that the Husbands iealousie come to a *Substraction* of necessary meanes at home, or to *Defamation* abroad, or the Wiues leuitie induce iust *Imputation* at home, or *scandall* abroad, If the Fathers wastfulnesse amount to a *Disinheriting*, because hee leaues nothing to bee inherited, Or the Sonnes incorrigiblenesse occasion a iust *disinheriting*, though there bee enough, If the Master make *Slaues* of Seruants, and macerate them, or the Seruants make *prize* of the Master, and prey vpon him, in these cases, and such as these, there is a wrinching, a shrinking, a sinking, an vnderming, a destroying of *Foundations*, the *Foundation* of

this third *House*, which is the *family*, *Peace*.

Domus Dominus. There remaines yet another *House*, a fourth House, a poore and wretched *Cottage*; worse then our *Statute Cottages*; for to them the *Statute* layes out certaine *Acres*; but for these *Cottages*, wee measure not by *Acres*, but by *Feete*; and fiue or sixe foote serues any *Cottager*: so much as makes a *Graue*, makes vp the best of our *Glebe*, that are of the *Inferiour*, and the best of their *Temporalties*, that are of the *Superiour Clergie*, and the best of their *Demeanes* that are in the greatest *Soueraignitie* in this world: for this *house* is but *our selfe*, and the *foundation* of this *House* is *Conscience*. For, this proceeding with a good *Conscience* in euery particular action, is that, which the *Apostle* calles, *The laying vp in store for our selues a good foundation, against the time to come*: The *House* comes not till the time to come, but

1 *Tim.* 6. 19

the

the *Foundation* must bee layde heere. *Abraham* looked for a *Citie*; that was a *future* expectation; but, sayes that Text, it was a *Citie that hath a foundation*, the *foundation* was layd alreadie, euen in this life, in a good *Conscience*: For no interest, no mansion shall that Man haue in the vpper-roomes of that *Ierusalem*, that hath not layd the *foundation* in a good *Conscience* heere. But what is *Conscience*? *Conscience* hath but these two *Elements*, *Knowledge*, and *Practise*; for *Conscientia praesumit Scientiam*; Hee that does any thing with a good *Conscience*, knowes that hee should doe it, and why hee does it: Hee that does good ignorantly, stupidly, inconsiderately, implicitely, does good, but hee does that good ill. *Conscience* is, *Syllogismus practicus*, vpon certaine premisses well debated, I conclude, that I should doe it, and then I doe it. Now for the destroying of this *foundation*, there are

Heb. 11. 10

11. 1. 2.

sinnes,

sinnes, which by *Gods* ordinary grace
01.11.4. exhibited in his *Church*, prooue but *Alarums*, but *Sentinells* to the *Conscience*: The very sinne, or something that does naturally accompany that sinne, *Pouertie*, or *Sickenesse*, or *Infamie*, calls vpon a man, and awakens him to a remorse of the sinne. Which made Saint *Augustine* say, *That a man got by some sinnes*; some sinnes helpe him in the way of repentance for sinne; and these sinnes doe not *destroy the foundation*. But there are sinnes, which in their nature preclude repentance, & batter the *Conscience*, deuastate, depopulate, exterminate, annihilate the *Conscience*, and leaue no sense at all, or but a sense of *Desperation*. And then, the
Sap. 17.11. case being reduc'd to that, *That wickednes condemned by her owne wickednes, becomes very timerous*, (so as the *Conscience* growes afrayd, that the promises of the *Gospell* belong not to her,) And (as it is added there) *being pressed with*

Con-

Conſcience, alwayes forecaſteth grieuous things) that whatſoeuer *God* layes vpon him heere, all that is but his *earneſt* of future worſe torments, when it comes to ſuch a *Feare*, as (as it is added in the next verſe) *Betrayes the ſuccours that Reaſon offers him*, That whereas in reaſon a man might argue, *God* hath pardoned greater ſinnes, and greater ſinners, yet hee can finde no hope for himſelfe; this is a ſhrinking, a ſinking, an vndermining, a deſtroying of this *Foundation* of this fourth *Houſe*, the *Conſcience*: And farther wee proceed not in this *Survay*. *ver. 12.*

Wee are now vpon that which we propoſed for our laſt Conſideration; Till *foundations* are ſhaked, the righteous ſtirres not; In ſome caſes ſome *foundations* may be ſhaked; if they be, *what can the righteous doe?* The *holy Ghoſt* neuer askes the queſtion, what the *vnrighteous*, the wicked can doe: They doe well enough, beſt of all, in ſuch 3. *Part.*

cases: Demolitions and Ruines are their raisings; Troubles are their peace, Tempests are their calmes, Fires and combustions are their refreshings, Massacres are their harueſt, and Destruction is their Vintage, All their Riuers runne in Eddies, and all their Centers are in wheeles, and in perpetuall motions; the wicked do well enough, beſt of all then, *but what ſhall the righteous do?* The firſt entrance of the *Pſalme* in the firſt verſe, ſeemes to giue an anſwere, *The righteous may flie to the Mountaine as a Bird*, he may *retire*, withdraw himſelfe. But then the generall *ſcope* of the *Pſalme*, giues a *Reply* to the *Anſwere*, for all *Expoſitors* take the whole *Pſalme* to bee an anſwere from *Dauid*, and giuen with ſome indignation againſt them, who perſwaded him to flie, or retire himſelfe. Not that *Dauid* would conſtitute a *Rule* in his *Example*, that it was vnlawfull to flie in a time of danger or perſecution, (for it

it would not bee hard to obſerue at leaſt nine or ten ſeuerall flights of *Dauid*) but that in ſome caſes ſuch circumſtances of *Time*, and *Place*, and *Perſon*, may accompany and inueſt the action, as that it may bee inconuenient for *that Man*, at *that Time*, to retire himſelfe. As oft, as the retyring amounts to the *forſaking of a Calling*, it will become a very diſputable thing, how farre a retyring may bee lawfull. Saint *Peters* vehement zeale in diſſwading *Chriſt* from going vp to *Ieruſalem*, in a time of danger, was ſo farre from retarding *Chriſt* in that purpoſe, as that it drew a more bitter increpation from *Chriſt* vpon *Peter*, then at any other time. *Mat.* 16. 21.

So then, in the *Text*, we haue a *Rule* implyed, *Something is left to the righteous to doe, though ſome Foundations bee deſtroyed*; for the words are words of *Conſultation*, and *conſultation* with *God*; when Man can afford no Counſayle,

God can, and will direct those that are his, the righteous, what to doe. The words giue vs the *Rule*; and *Christ* giues vs the *Example* in himselfe. First, hee continues his *Innocencie*, and *auowes* that; the destroying of *Foundations*, does not destroy his *Foundation*, *Innocence*: still hee is able to confound his aduersaries, with that, *Which of you can conuince mee of sinne?* And then, hee *prayes* for the remooving of the persecution, *Transeat Calix*, let this Cup passe. When that might not bee, hee *prayes* euen for them, who inflicted this persecution, *Pater ignosce*, Father forgiue them; And when all is done, hee *suffers* all that can bee done vnto him: And hee calls his whole Passion, *Horam suam*, it spent *nights* and *dayes*; his whole life was a continuall Pasion; yet how long soeuer, he calls it but an *Howre*, and how much soeuer it were *their* act, the act of their malignitie that did it, yet hee calls it *his*,

Ioh. 8. 46.

his, becauſe it was the act of his owne *Predeſtination* as *God*, vpon himſelfe as *Man*. And hee calles it by a more acceptable Name then that, hee calles his Paſsion *Calicem ſuum*, his Cup, becauſe hee brought not onely a patience to it, but a delight and a ioy in it; for, *for the ioy that was ſet before him, hee endured the Croſſe.* Heb. 12. 2. All this then the righteous can doe, though *Foundations bee deſtroyed*; Hee can *withdrawe* himſelfe, if the duties of his place make not his reſidence neceſſarie; If it doe, hee can *pray*; and then hee can *ſuffer*; and then hee can *reioyce* in his ſufferings; and hee can make that *proteſtation*, *Our God is able to deliuer vs, and hee will deliuer vs; but if not, wee will ſerue no other Gods.* Dan. 3. 17. For, the righteous hath euermore this refuge, this aſſurance, that though ſome *Foundations* bee deſtroyed, all cannot bee: for firſt, *The foundation of God ſtands ſure, and hee knowes who are his*. 2 Tim. 2. 19. Hee is ſafe

in *God*, and then he is safe in his owne *Conscience*, for, *The Righteous is an euerlasting foundation*, not onely that he *hath* one, but *is* one; and not a temporary, but an euerlasting *Foundation*: So that *foundations* can neuer bee so destroyed, but that hee is safe in *God*, and safe in *himselfe*.

Pro. 10. 25.

Domus Ecclesiæ.

For such things then, as concerne the *foundation* of the first *House*, the *Church*, Bee not apt to call *Super-Edifications*, *Foundations*; Collaterall Diuinitie, Fundamentall Diuinitie; Problematicall, Disputable, Controuertible poynts, poynts Essentiall, and Articles of Faith. Call not *Super-Edifications*, *Foundations*, nor call not the *furniture* of the *House*, *Foundations*; Call not *Ceremoniall*, and *Rituall* things, *Essentiall* parts of Religion; and of the worship of *God*, otherwise then as they imply *Disobedience*; for *Obedience* to lawfull Authoritie, is alwayes an *Essentiall* part of Religion. Doe not

Anti-

Anti-date Miſerie; doe not *Propheſie* Ruine; doe not *Concurre* with Miſchiefe, nor *Contribute* to Miſchiefe ſo farre, as to *ouer-feare* it before, nor to miſ interprete their *wayes*, whoſe *Ends* you cannot knowe; And doe not call the cracking of a pane of glaſſe, a *Deſtroying of foundations*. But euery man doing the particular duties of his diſtinct Calling, for the preſeruation of *Foundations*, *Praying*, and *Preaching*, and *Doing*, and *Counſailing*, and *Contributing* too, *Foundations* beeing neuer deſtroyed, the Righteous ſhall doe ſtill, as they haue done, enioy *God* manifeſted in *Chriſt*, and *Chriſt* applyed in the *Scriptures*, which is the *foundation* of the firſt *Houſe*, the *Church*.

For things concerning the *Foundation* of the ſecond *Houſe*, the *Commonwealth*, which is the *Lawe*, Diſpute not *Lawes*, but obey them when they are made; In thoſe *Cancells*, where *Lawes*

Reſpub. Domus.

Lawes are made, or reformed, dispute, but there also, without particular interest, without priuate affection, without personall relations. Call not euery entrance of such a *Iudge*, as thou thinkest insufficient, a *corrupt* entrance; nor euery *Iudgement*, which hee enters, and thou vnderstandest not, or likest not, a *corrupt* Iudgement. As in *Naturall* things, it is a weakenesse to thinke, that euery thing that I knowe not how it is done, is done by *Witch-craft*, So is it also in *Ciuill* things, if I know not why it is done, to thinke it is done for *Money*. Let the *Law* bee sacred to thee, and the Dispensers of the *Law*, reuerend; Keepe the *Lawe*, and the *Lawe* shall keepe thee; And so *Foundations* being neuer destroyed, the Righteous shall doe still, as they haue done, enioy their Possessions, and Honours, and themselues, by the ouershadowing of the *Lawe*, which

is

is the *Foundation* of the second *House*, the *State*.

For those things which concerne the *Foundations* of the third *House*, the *Family*, Call not light faults by heauie Names; Call not all sociableneſſe, and Conuerſation, Diſloyaltie in thy Wife; Nor all leuitie, or pleaſurableneſſe, Incorrigibleneſſe in thy Sonne; nor all negligence, or forgetfulneſſe, Perfidiouſneſſe in thy Seruant; Nor let euery light diſorder within doores, ſhut thee out of doores, or make thee a ſtranger in thine owne Houſe. In a ſmoakie roome, it may bee enough to open a Windowe, without leauing the place; In Domeſtique vnkindneſſes, and diſcontents, it may bee wholeſome to giue them a Concoction at home in a diſcreete patience, or to giue them a vent at home, in a moderate rebuke, then to thinke to eaſe them, or put them off, with falſe

Domus Domicilium.

diuertions abroad. As *States* ſubſiſt in part, by keeping their weakeneſſes from being knowen, ſo is it the quiet of *Families*, to haue their *Chauncerie*, and their *Parliament* within doores, and to compoſe and determine all emergent differences there: for ſo alſo, *Foundations* beeing kept vndeſtroyed, the righteous ſhall doe, as they ſhould doe, enioy a *Religious* Vnitie, and a *Ciuill* Vnitie, the ſame Soule towards *God*, the ſame heart towards one another, in a holy, and in a happy *Peace*, and *Peace* is the *foundation* of this third *Houſe*, The *Family*.

Domus Dominus.

Laſtly, for thoſe things which concerne the *Foundations* of the fourth *Houſe*, *Our ſelues*, Miſ-interprete not *Gods* former Corrections vpon thee, how long, how ſharpe ſoeuer: Call not his Phiſicke, poyſon, nor his Fiſh, Scorpions, nor his Bread, Stone: Accuſe not *God*, for that hee hath

hath done, nor ſuſpect not *God*, for that hee may doe, as though *God* had made thee, onely becauſe hee lacked a man, to damne. In all ſcruples of *Conſcience*, ſay with Saint *Peter*, *Domine quo vadam*, *Lord, whither ſhall I goe, thou haſt the Word of eternall life*, And *God* will not leaue thee in the darke: In all oppreſsion from potent Aduerſaries, ſay with *Dauid*, *Tibi ſoli peccaui*: *Againſt thee, O Lord, onely haue I ſinned*, And *God* will not make the malice of another man his Executioner vpon thee. Crie to him; and if hee haue not heard thee, crie lowder, and crie oftner; The firſt way that *God* admitted thee to him, was by VVater, the water of *Baptiſme*; Goe ſtill the ſame way to him, by Water, by repentant *Teares*: And remember ſtill, that when *Ezechias* wept, *Vidit lachrymam*, *God ſaw his Teare*, His Teare in the *Singular*; *God* ſaw his firſt teare, euery ſeuerall

teare: If thou thinke *God* haue not done so by thee, Continue thy teares, till thou finde hee doe. The first way that *Christ* came to thee, was in *Blood*; when hee submitted himselfe to the *Lawe*, in *Circumcision*; And the last thing that hee bequeathed to thee, was his *Blood*, in the Institution of the Blessed *Sacrament*; Refuse not to goe to him, the same way too, if his glorie require that *Sacrifice*. If thou pray, and hast an apprehension that thou heareſt *God* say, hee will not heare thy prayers, doe not beleeue that it is hee that speakes; If thou canst not chuse but beleeue that it is hee, let mee say, in a pious sense, doe not beleeue him: *God* would not bee beleeued, in denouncing of Iudgements, so absolutely, so peremptorily, as to bee thought to speake vnconditionally, illimitedly: *God* tooke it well at *Dauids* hands, that when the Pro-

phet

phet had tolde him, *The childe shall surely die*, yet hee beleeued not the *Prophet* so peremptorily, but that hee proceeded in Prayer to *God*, for the life of the childe. Say with *Dauid*, *Thou hast beene a strong Tower to mee, I will abide in thy Tabernacle*; *Et non Emigrabo*, I will neuer goe out, I know thou hast a *Church*, I know I am in it, and I will neuer depart from it; and so *Foundations* beeing neuer destroyed, the righteous shall doe, as the righteous haue alwayes done, enioy the *Euidence*, and the *Verdict*, and the *Iudgement*, and the *Possession* of a good *Conscience*, which is the *Foundation* of this fourth *House*. First, gouerne this first *House*, *Thy selfe*, well; and as *Christ* sayde, hee shall say againe, *Thou hast beene faithfull in a little, take more*; Hee shall enlarge thee in the next House, Thy *Family*, and the next, The *State*, and the other, The *Church*, till hee say to thee, as

Psal. 61. 4. 62. 7.

hee did to *Ierusalem*, after all his other Blessings, *Et prosperata es in Regnum*, *Now I haue brought thee vp to a Kingdome*, A Kingdome, where not onely no *Foundations* can bee destroyed, but no stone shaked; and where the Righteous know alwayes what to doe, to glorifie *God*, in that incessant Acclamation, *Saluation to our God, who sits vpon the Throne, and to the Lambe*; And to this *Lambe of God*, who hath taken away the *sinnes* of the world, and but changed the *Sunnes* of the world, who hath complicated two wondrous workes in one, To make *our Sunne* to set at Noone, and to make *our Sunne* to rise at Noone too, That hath giuen him *Glorie*, and not taken away our *Peace*, That hath exalted him to Vpper-roomes, and not shaked any *Foundations* of ours, To this *Lambe of God*, the glorious *Sonne of God*, and the most Almightie *Father*, and the *Bles-*

sed

ſed *Spirit* of Comfort, three Perſons, and one *God*, bee aſcribed by vs, and the whole *Church*, the *Triumphant Church*, where the *Father* of bleſſed *Memorie* raignes *with God*, and the *Militant Church*, where the *Sonne* of bleſſed *Aſſurance* raignes *for God*, All Power, Praiſe, Might, Maieſtie, Glory, and Dominion, now, and for euer. *Amen.*

FINIS.

Errat. Pag. 12. l. 17. for *Cauſe*, read *Lawes.*
pa. 43. l. 20. for *Syllagiſmus*, r. *Syllogiſmus.*

XUM

A SERMON, PREACHED TO THE KINGS Mtie. AT WHITEHALL, 24. *Febr.* 1625.

By IOHN DONNE Deane of Saint *Pauls*, London.

And now by his Maieſtes *commandment Publiſhed.*

LONDON,
Printed for THOMAS IONES, dwelling at the *Blacke Rauen* in the *Strand*.
1626.

XUM

TO HIS SACRED MAIESTIE.

MOST GRATIOVS SOVERAIGNE

Mongſt the many comforts of my *Miniſtery*, to the embracing wherof, *Almightie God* was pleaſed, to mooue the heart of *your Maieſties bleſſed Father, of holy memory*, to mooue mine, this is a great one, That your *Maieſty* is pleaſd ſome

times, not only to *receiue* into your ſelfe, but to *returne*, vnto others, my poore *Meditations*, and ſo by your gracious commandement of *publiſhing* them, to make your ſelfe as a *Glaſſe*, (when the *Sun* it ſelfe is the *Goſpell of Chriſt Jeſus*) to reflect, & caſt them vpon your *Subiects*. It was a *Metaphor* in which, your *Maieſties Bleſſed Father* ſeemd to delight; for in the name of a *Mirroir*, a *Looking Glaſſe*, he ſometimes preſented *Himſelfe*, in his publique declarations & ſpeeches to his *People*; and a continued *Metaphor* is an *Allegory*, and holds in more. So *your Maieſtie* doth more of the offices of ſuch a *Glaſſe*; You doe that office which *Moſes* his *Glaſſes* did, at the *Brazen Sea* in the *Temple*, (for you

ſhow

ſhow others their ſpots, and in a Pious and vnſpotted life of your owne, you ſhow your *Subiects* their deficiences) And you doe the other office of ſuch *Glaſſes*, by this communicating to all, the beames which your *Maieſtie* receiud in your ſelfe. Wee are in Times when the way to *Peace* is *Warre*, but my Profeſsion leades not me to *thoſe Warres*; And wee are in Times when the *Peace* of the *Church*, may ſeeme to implore a kinde of *Warre*, of *Debatements* and *Conferences* in ſome points; but my diſpoſition leades mee not to that *Warre* neither. For in this *Sermon*, my onely purpoſe was, that no *By-ſtander*, ſhould bee hurt, whileſt the *Fray* laſted, with either Opinion. And that your *Maieſtie*

Maieſtie accepts it ſo your ſelfe, & ſo reflects it vpon others, I humbly beſeech your *Maieſtie* to accept alſo this *Sacrifice* of *Thanksgiuing*, for that, From

Your Sacred Maieſties

humbleſt Subiect, and

Deuoteſt Seruant and

Chapleine.

IOHN DONNE.

Esai. 50. 1.

Thus ſayth the Lord: Where is the Bill of your Mothers Diuorcement whom I haue put away? Or which of my Creditors is it, to whom I haue ſold you? Behold, for your iniquities haue you ſold your ſelues, and for your tranſgreſsions, is your Mother put away.

ALL *Lent* is *Eaſter Eue*; And though the *Eue* be a *Faſting day*, yet the *Eue* is *halfe holiday* too. God, by our *Miniſtery*, would ſo exerciſe you in a ſpirituall *Faſt*, in a ſober conſideration of ſinne, and the ſad Conſequences thereof, as that in the *Eue* you might ſee the *holy day*; in the *Lent*, your *Eaſter*; in the ſight of your ſinnes, the cheerefulneſſe of his good will towards you. Nay, in this Text, hee giues you your *Eaſter* before

Lent, your *Holyday* before the *Eue*; For first he rayses you to the sense of his goodnesse, *Thus sayth the Lord, where is the bill of your mothers Diuorcement, whom I haue put away, Or which of my Creditors is it to whom I haue sold you?* And then, and not till then, he sinkes you, to the sence of your sinnes, and the dangers of them, *Behold, for your iniquities you are sold, and for your transgressions, your Mother is put away.* And this *Raising*, and this *Sinking*, are his *Corks*, and his *Leads*, by which *God* enables vs, whom hee hath made *Fishers of Men*, to cast out his nets, and draw in your soules.

Hæc dicit Dominus, Thus saith the Lord, sayes our *Prophet* here; And, *Semel locutus Deus, duo hæc audiui*, sayes the *Prophet Dauid*, Psalm.62.12 *Once spake the Lord, and twice haue I heard him*; In one speach of the *Lords*, two instructions, in one peece of his Word, two directions. *Thus saith the Lord, where is the Bill, &c.* And in these words, some heare him *once*, some heare him say, That how desperate soeuer our case be, how irremediable soeuer our state, we our selues, and not *God*, are the cause of that desperate

rate

rate irremediableneſſe; ſome heare him *twice*, ſome heare him ſay, There is no ſuch matter, there is no ſuch peremptory Diuorce, there is no ſuch abſolute ſale, there is no ſuch deſperate irremediablenes declard to any particular conſcience, as is imagind, but you, any, may returne to me, when you will, and I will receiue you. Some Expoſitors thinke they haue gone farre inough, when they haue rayſed that ſenſe, God is no cauſe of our periſhing, though wee muſt periſh, Others, (and fairely) carry it thus much farther, There is no neceſsitie that any Man, any this or that Man ſhould periſh. Some determine it in this, It is true, your Damnation is vnauoydable, but you muſt blame your ſelfes, Some extend it to this, There is no ſuch avoidablenes in your damnation, and therefore you may comfort your ſelues, *Once hath the Lord ſpoken, and twice doe we heare him*; we heare him *once* ſpeaking for his owne honour, Hee does not damne vs, if wee bee damned, And wee heare him againe ſpeaking for our comfort, we need not be damnd at all. And

therefore, as *God* hath opened himselfe to vs, both wayes, let vs open both eares to him, and from one Text receiue both Doctrines.

Diuisio. You may apprehend the parts easily, and as easily comprehend them; They are few, and plaine, & of things agreed by all; But two; Those, these; *Gods discharge*, and *Mans Discharge*; *Gods* discharge from all imputation of tyranny, *Behold, for your sinnes you are sold, and for your transgressions your Mother is put away.* And then *Mans discharge* from the necessitie of perishing, *Vbi iste libellus, Where is the Bill of your mothers diuorcement, whom I haue put away, Or which of my Creditors is it, to whom I haue sold you?* I might iustly haue done both, and left you without iust cause of complaint, but yet I haue not done it; looke to your *Bill of Diuorce*, and looke to your *bill of sale*, and you will find the case to be otherwise. In each of these *two parts*, there will be some particular *branches*; In the first, which is *Gods discharge*, first the *Ecce, Behold*, Behold this and this will fall vpon you; first there is a *light* showd, there

there is a *warning* afforded, of those calamities, that will follow, *God* begins not at *Iudgement*, but at *Mercie*. That *Mercy* being despisd, It will come to a *selling away*, *venditi estis*, you are sold. And it will come to a *putting away*, *Dimissa est*, your Mother is put away; For *God* may sell vs to *punishments* for *sinne*, that when the measure of our *sinne* is full, he shall emptie the measure of this *Iudgements* vpon vs, And *God* may sell vs to *sinnes* for *punishments*, *God* may make *future* sinnes, the punishments of *former*. And here may be a *Diuorce*, a putting away, out of *Gods* sight and seruice, in any *particular Soule*, and there may be a putting away of your *Mother*, a withdrawing of *Gods* spirit from that *Church*, to whose breasts hee hath applied you. But if *all this* be done, it is not done out of any tyrannicall wantonnesse in *God*, for, *For your iniquities you are sold, and for your transgressions is your Mother put away*: So *God* is fully discharged in the *first* part, But, least in the *second* it should lye heauy vpon *Man*, (for, howsoeuer *God* be discharged, He does not kill

me, though I dy, it is but poore comfort to me, if I muſt dye, to be told that I haue killd my ſelfe) *God* tells me here, there is no ſuch neceſsitie, I need not dye; ſhow the bill of *Diuorce*, ſayes he, which makes your caſe ſo deſperate, and ſee if I haue not left you wayes of returning to me, ſhow the bill of *Sale*, which makes your ſtate ſo irrecouerable, and ſee if I haue not left my ſelfe wayes of redeeming you. And in theſe *few* branches, of theſe *two* parts, I ſhall exerciſe your *Deuotion*, and *holy patience*, at this time.

Part. 1. *Ecce.*

Firſt then, for the firſt branch of the firſt part, the *Ecce*, *Behold this will fall vpon you*, Vpon thoſe words of *Dauid*, *Ecce intenderunt*, *Ecce parauerunt*, *Behold the wicked haue bent ther bow, and Behold they haue made ready their arrow*, *Origen* ſaies, *Ecce antequam vulneremur, monemur, Before our Enemies hit vs, God giues vs warning, that they meane to doe ſo.* When *God* himſelfe is ſo far incenſd againſt vs, That *he is turned to be our enemy, and to fight againſt vs*, (It was come to that, in this *Prophet*) when *he hath bent his bow againſt vs, as an Enemy*, (It

Pſal. 11. 2.

Origen.

Eſay 63, 10

(It was come to that in the *Prophet Ieremy*) yet ſtill he giues vs warning before hand, and ſtill there comes a *lightning* before his *thunder*: *God* comes ſeldome to that diſpatch, a word and a blow, but to a blow without a word, to an execution without a warning, neuer. *Cain* tooke offence at his brother *Abel*; The quarrell was *Gods*, becauſe he had accepted *Abels* Sacrifice; Therefore *God* ioynes himſelfe to *Abels* partie; and ſo the party being too ſtrong for *Cain* to ſubſiſt, GOD would not ſurpriſe *Cain*, but he tells him his danger, *Why is thy Countenance caſt downe*; *If thou doeſt not well, ſinne lyes at thy dore*: you may proceed if you will, but if you will needs, you will looſe by it at laſt. *Saul* perſecutes *Chriſt* in the *Chriſtians*; *Chriſt* meets him vpon the way, ſpeakes to him, ſtrikes him to the ground, telles him *vocally*, and tels him *actually*, That he hath vndertaken too hard a worke, in oppoſing him: This which GOD did to *Saul* reduces him; that which God did to *Cain*, wrought not vpon him; but ſtill GOD went his owne way in both, to ſpeake before hee ſtrikes,

Lam. 2. 4.

Gen 4. 10.

ſtrikes, to lighten before he thunders, to warne before he wounds. In *Dathan* and
Numb. 16. *Abirams* caſe, *God* may ſeeme to proceede apace towards Execution, but yet it had all theſe pauſes in arreſt of iudgement, & theſe reprieues before Execution. Firſt, when *Moſes* had information & evidence
verſ. 4. of their factious Proceeding, hee falls not vpon them, but he falls vpon his face before GOD, and laments, and deprecates in their behalfe. Hee calls them to a *faire*
verſe 5. *tryall*, and examination, the next day, *To morrow the Lord will ſhow, who are his, and*
verſe 12. *are holy*; And they ſayd, *We will not come*;
verſe 14. And againe, (which implies that *Moſes* cited them againe) *We will not come.* Then GOD, vpon their *contumacy*, when they would *ſtand mute*, and not *plead*, takes a
verſe 21 reſolution, *to conſume them, in a Moment*; And then, *Moſes* & *Aaron* returne to petition for thē, *O God, the God of the ſpirits of*
verſe 25 *all fleſh, ſhall one Man ſinne, and wilt thou bee wroth with the whole Congregation*; And *Moſes* went vp to them againe, And the *Elders* of *Iſrael* followed, and all preuaild not: And then *Moſes* comes to pronounce

Iudge-

Iudgement, These men shall not dye a common death, and after, and yet not presently after that he gaue iudgement, *Execution* followd, *The earth opened and swallowed them*: but *God* begun not there; *God* opened his Mouth, and *Moses* his, and *Aaron* his, and the *Elders* theirs, before the *Earth* opened hers. It is our case in the *Text*; For, whether this *Iudgement* wrapt vp in the *text*, This *selling away*, and this *putting away*, haue relation to the *Captiuitie* of the *Iewes* in *Babylon*, before *Christ*, or to the *Dispertion* of the *Iewes* since *Christ*, (some Expositors take it one, some the other way) still it is of a *future* thing: The *Prophecie* came before the *Calamitie*, whersoeuer you pitch it, whereseoeuer you pitch it, stil there was a lightning before the thunder, a word before the blow, a warning before the wound. In which, as we see, that *God* alwaies leanes a *latitude*, between his *Sentence*, and the *Execution*, (for that *Interim*, is *Sphæra activitatis*, the Spheare, in which our *Repentance* and his *Mercy* moue, and direct themselues in a *benigne aspect*, towards one another, so where this

verse 29.

verse 31

repentance is defeted, and this *Mercie* neglected, the *execution* is so certaine, so infallible, as that, though this in the *Text*, be intended for a *future* Iudgement, a *future Captiuitie*, a *future Dispersion*, yet in the *Text* it is presented as *present*, nay, more then so, as *past*, and *executed* alreadie; it is *venditi estis*, *you are sold*, *sold alreadie*, and *Dimissa Mater*, *your Mother is put away*, *put away already*. All gathers and con-centers it selfe in this, *Gods* Iudgements and executions are not *sodaine*, there is alwayes roome for *Repentance*, and *Mercie*, but his Iudgements and Executions are *certaine*, there is no roome for *Presumption* nor *Collusion*.

venditi ab Adam.

To pursue then the *Holy Ghosts* two *Metaphors*, of *selling away*, and *putting away*, First, *venditi estis*, saies our *Prophet* to the *Iewes*, and to all, *Behold*, *you are sold*: And so they were, sold *thrice ouer*; sold by *Adam* first, sold by *themselues* euery day; and at last, sold by *God*. For the first *generall sale* by *Adam*, wee complaine now, that *Land* will not sell; that 20. is come to 15. yeares purchase, but doe wee not take

take too late a *Medium*, too low a time to reckon by? How cheape was *Land* at first, how cheape were *we*? what was *Paradise* sold for? What was *Heauen*, what was *Mankinde* sold for? *Immortalitie* was sold, and what yeares Purchase was that worth? *Immortalitie* is our *Eternitie*; *God* hath another manner of *eternitie* in *him*; He hath a *whole eternall day*; an *eternall afternoone*, and an *eternall forenoone* too; for as he shall haue no *end*, so hee neuer had *beginning*; we haue an *eternall afternoone* in our *immortalitie*, we shall no more see an *end*, then *God* hath seene a *beginning*; and *Millions* of yeares, multiplied by *Millions*, make not vp a *Minute* to this *Eternitie*, this *Immortalitie*. When *Dines* values a *droppe* of water at so high a price, what would he giue for a *Riuer*? How poore a *Clod* of of Earth is a *Mahnor*? how poore an *inch*, a *Shire*? how poore a *Spanne*, a *Kingdome*? how poore a *graine*, the whole *World*? and yet how prodigally we sell *Paradise*, *Heauen*, *Soules*, *Consciences*, *Immortalitie*, *Eternitie*, for a few *Graines* of this *Dust*? What hard *Ware* for *Heauen*, so little, as that the

Holy Ghost wil not let vs know, what she had, not what kinde of *Fruite*; yet something *Eue* had. What had *Adam* for *Heauen?* but a satisfaction that hee had pleasd an *Ill wife*, as St. *Hierome* states his fault, that he eate that Fruite, *Ne contristaretur Delicias suas*, least he should cast her, whom he lou'd so much, into an inordinate dejection, but if he *satisfied* her, and his owne *Vocorionesse*, any *satisfaction* is not *nothing*. But what had *I* for *Heauen?* *Adam* sinnd, and *I* suffer; I *forfeited* before I had any *Possession*, or could claime any *Interest*; I had a *Punishment*, before I had a *being*, And *God* was displeasd with *me* before *I* was *I*, I was built vp scarse 50. years ago, in my Mothers wombe, & I was cast down, almost 6000. years agoe, in *Adams* loynes; I was *borne* in the last *Age* of the world, and *dyed* in the first. How & how iustly do we cry out against a Man, that hath sold a Towne, or sold an Army. And *Adam* sold the World. He sold *Abraham*, and *Isaac* and *Iacob*, and all the Patriarchs, and all the Prophets. He sold *Peter*, and *Paul*, and both their Regiments, both

the glorious *Hemispheres* of the World, The *Iewes*, and the *Gentiles*. He sold *Euangelists*, and *Apostles*, and *Disciples*, and the *Disciple whom the Lord loued*, & the *beloued Mother of the Lord, her selfe*, say what they will to the contrary. And if *Christ* had not prouided for himselfe, by a *miraculous Generation*, *Adam* had sold *him*: If *Christ* had bene conceiued in *Originall sinne*, hee must haue dyed for *himselfe*, nay, he could not haue dyed for *himselfe*, but must haue needed another *Sauiour*. It is in that Contemplation, as hee was descended from *Adam*, that St. *Paul* sayes of himselfe, *Venundatus, I am carnall, sold vnder sinne*. Rom. 7. 14.

For though St. *Augustine*, and some others of the *Fathers*, doe sometimes take the *Apostle*, in that place, to speake of himselfe, as in the person of a *naturall Man*, (that euery Man considered in *nature, is sold vnder sinne*, but the *Supernaturall*, the *Sanctified* Man is not so) yet St. *Augustine* himselfe, in his latest, and graueſt Bookes, and particularly in his *Retractions*, returnes to this sense of these words, That no man, in what measure soeuer *Sanctified*, can so

emancipate himselfe from that *Captiuitie*, to which *Adam* hath enthralld him, but that, as hee is enwrapped in *Originall* sinne, hee is *solde vnder sinne*. And both S. *Hierome*, and S. *Ambrose*, (both which, seeme in other places, to goe an other way, That onely they are *sold vnder sinne*, which haue abandond, and prostituted themselues to particular sinnes,) doe yet returne to this sense, That because the *Embers*, the *Spawne*, the *leauen* of *Originall sinne*, remaines, by *Adams* sale, in the best, the best are sold vnder sinne.

A Nobis. So the *Iewes* were, and so were *we* sold by *Adam*, to *Originall sinne*, very *cheape*; but in the *second sale*, as wee are sold to *actuall*, and *habituall* sinnes, by *our selues*, *cheaper*, for so, sayes this *Prophet*, *You haue*

42.19. *sold your selues for nothing: Our selues*, that is *all our selues*; or *habits* to intemperance, and ryot, and licentiousnes, and *our soules* to a greedines of sinne; and all this for *nothing*, for *sinne* is *selfe*, for which wee sell our selues, is but a *priuation*, and *priuations*

Rom.6 21. are *nothing*. *What fruit had you of those things, whereof you are now ashamed*, sayes the

Apostle

Apostle, here is *Barrennesse* and *shame*; *Barrennesse* is a *privation* of *fruit*, *shame* is a *privation* of that *confidence*, which a good Conscience administers, and when the *Apostle* tells them, they sold themselues for barrennesse and shame, it was for *privations*, for *nothing*. *The Adulterer waits for the twy-light*, sayes *Iob*. The *Twy-light* comes, & serues his turne, and *sin*, to night looks like a *Purchase*, like a *Treasure*, but aske this *sinner* to *morrow*, and he hath sold *himselfe* for *nothing*; for *debility* in his limmes, for *darkenesse* in his vnderstanding, for *emptinesse* in his purse, for *absence* of *grace* in his Soule; and *Debilitie*, and *Darkenes*, and *emptinesse*, and *Absence*, are *privations*, and *privations* are *nothing*. All the name of *Substance* or *Treasure* that *sinne* takes, is that in the *Apostle*, *Thesaurizas tibi Iram Dei*, *You heape vp the wrath of God*, against the *day of wrath*: And this is a fearefull *privation*, of the *grace* of *God* here, and of the *Face* of *God* hereafter; a *privation* so much worse then *nothing*, as that they vpon whom it falls, would faine be *nothing*, and cannot.

Iob.24.15.

So

A Deo.

So then we were sold, so *cheape* by *Adam*, to *Originall*, and *cheaper* by *our selues*, to *Actuall* Sinne, but *cheapest* of all, when we come to be sold by *God*; For he *giues* vs away, *casts* vs away, *deliuers* vs ouer, to *punishments* for *sinne*, and to *sin* for *punishment*; *God* makes *Sinne* it selfe his *executioner* in vs, and *future sinnes*, are the punishments of *former*. As some *Schoolemasters* haue vsd that *Discipline*, to correct the Children of great Persons, whose personall correction they finde reason to forbeare, by correcting other Children in their *names*, and in their *sight*, and haue wrought vpon *good Natures*, that way, So did *Almightie God* correct the *Iewes* in the *Ægyptians*; for the *ten plagues of Ægypt*, were as *Moses Decem Verba*, as the *ten Commandements to Israel*, that they should not prouoke God. Euery Iudgement that falls vpon another, should be a Catechisme to me. But when this *Discipline* preuaild not vpon them, God fell (as it were) to giue them away, cast them away, in the tempest, in the whirlewinde, in the inundation of his indignation, and scatterd them

Vendit panis.

as so much dust in a windy day, as so many broken strawes vpon a wrought Sea. With one *word*, *One Fiat*, (*Let there bee a world*,) nay with one *thought* of *God* cast toward it, (for *Gods* speaking in the *Creation*, was but a *thinking*,) *God* made all of *Nothing*. And is any one *rationall Ant*, (The wisest *Phylosopher* is no more) Is any *roaring Lyon*, (the most ambitious and deuouring *Prince* is no more) Is any *hiue of Bees*, (The wisest *Councels*, and *Parliaments* are no more) Is any of these so establisht, as that, that *God* who by a *word*, by a *thought*, made them of *nothing*, cannot by recalling that *word*, and withdrawing that *thought*, in sequestring his *Prouidence*, reduce them to *nothing* againe? That *Man*, that *Prince*, that *State* thinks Past-board Canon-proofe, that thinkes Power, or Policy a Rampart, when the *Ordinance* of *God* is planted against it. *Nauyes* will not keepe off *Nauies*, if *God* be not the *Pilot*, Nor *Walles* keepe out *Men*, if *God* be not the *Sentinell*. If they could, if wee were walld with a *Sea* of fire and brimstone without, and walld

with Brasse within, yet we cannot cieł the Heauens with a roofe of Brasse, but that *God* can come downe in *Thunder* that way, Nor paue the Earth with a floare of Brasse, but that *God* can come vp in *Earthquakes* that way. *God* can call vp *Damps*, & *Vapors* from below, and powre down putride *defluxions* from aboue, and bid them meet and condense into a *plague*, a *plague* that shall not be onely vncureable, vncontrollable, vnexorable, but vndisputable, vnexaminable, vnquestionable. A *plague* that shall not onely not admit a *remedy*, when it is come, but not giue a *reason* how it did come. If God had not set a marke vpon *Cain*, euery Man, any Man, any thing might haue killd him. Hee apprehended that of himselfe, and was afraid, when we know of none, by name, in the world, but his Father, and Mother: But, as Saint *Hierome* exalts this consideration, *Caim* owne Conscience tells him, *Catharma sum*, *Anathema sum*, I am the *plague* of the world, and I must dye, to deliuer it *Catharma sum*. I am a *separated Vagabond*, not an *Anachorit* shut vp betweene

tweene two walls, but ſhut out from all, *Anathema ſum.* As long as the *Cherubim*, and the fiery Sword is at the Gate, *Adam* cannot returne to *Paradiſe*; as long as the Teſtimonies of GOD's anger lye at the dore of the *Conſcience*, no man can returne to peace there. If *God* fell away a Man, giue him away, giue way to him, by withdrawing his Prouidence, he ſhall but neede (as the *Prophet* ſayes) *Sibilare Muſcam*, to hiſſe, to whiſper for the *Fly*, for the *Bee*, for the *Hornet*, for *Forraigne Incumbrances*; nay, hee ſhall not neede to hiſſe, to whiſper for them; for at home, *Locuſts* ſhall ſwarme in his *Gardens*, and *Frogs in his bed-chamber, & hailſtones, as big as talents*, (as they are meaſured in the *Reuelation*) ſhall breake, as well the couerd, and the armd, as the bare, & naked head; as well the *Mytred*, and the *Turband*, & the *crownd* head, that lifts it ſelfe vp againſt GOD, lyes open to him, as his that muſt not put on his Hat, as his that hath no Hat to put on; when as that head, which being exalted here, ſubmits it ſelfe to that GOD, that exalted it, GOD ſhall crowne,

with multiplied crownes here, and hauing so crownd that head with Crownes here, hee shall crowne those crownes, with the Head of all, *Christ Iesus*, and all that is his, hereafter.

Vendit peccato.

If *God sell vs away* to *punishments* for *sinne*, it is thus, but if *God sell vs to sinne for punishment*, it is worse. For, when *God*, by the *Prophet*, offered *Dauid*, his choise of three *Executioners*, *warre*, *famine*, and *pestilence*, if all these three had taken hold of him, it had not beene so heauy, as when *God* had *sold him ouer*, giuen him away, into the hands of an *Executioner* in his owne bosome. The *studying* and the *plotting* of the prosecution of his *sinne*. When *God* made *Murther*, in the death of *Vriah*, his *Bayliffe*, to attach *Dauid* for his *Adultery*, And made *Blasphemy*, in the triumphant Armie of the *Gentils*, his *Bayliffe*, to attache *Dauid* for his *Murther*, And then made *impenitence*, and a long senselesnes in his sinne, his *Bayliffe* to attach *Dauid*, for that *blasphemy*, then was *Dauid* sold, vnder a dangerous sub-hastation, then lay *Dauid* vnder a heauie Execution.

cution. *Let me fall into the hands of God, and not of Man*, sayes *Dauid*; Betweene *God* and *Man*, in this case, there may be some kinde of comparison. But would any sinner say, *Let me fall into the hands of the Deuill, and not of Man*, rather into more sins, then some punishments. *Dauid* himselfe could not conceiue a more vehement prayer and imprecation, vpon *his*, and *his Gods* Enemies, then that, *Add Iniquity to their Iniquity*; Nor hath the *Holy Ghost* any where exprest a more vehement commination, then that vpon *Ierusalem*, (as the *vulgat* readeth that place) *Iniquitatem, Iniquitatem, Iniquitatem ponam eam*; Which is not *Gods* multiplying of punishments for *sin*, but his multiplying of *sin it selfe* vpon them, till he had made them all *Iniquity*, all *sin*. For this is, (in a great part) that which the *Apostle* calls, *Gods giuing ouer to a reprobate sence*, to mistake false, and miserable comforts for true comforts; to mollifie and asswage the anguish of one sinne, by doing another; to maintaine prodigality, by Vsury, or Extortion; to ouercome the inordinate dejections of

Psa. 69. 27.

Ezech. 21. 26.

spirit, with a false cheerefulnesse and encantation from strong drinke: In one word, (as the *wise man* expresses it) *to call great plagues peace*. To smother sinne from the eye of the world, or to slumber the eye of our owne conscience from the sight of sinne, by interposing more sinnes. And farther, we carrie not this first *Metaphor* of the *Holy Ghost*, *Venditi estis*, *You are sold*, for, for the deeper impression, he presses it with another, *Dimissa est*, *for your transgressions*, *your Mother is put away*.

Sap. 14. 22.

Dimissa anima.

And here in the way, we consider first *Dimissam animam*, *Gods* putting away of the *Daughter*, of *any particular soule*. And his *putting away* of such a soule, is his *leaving* of that soule to it selfe; when *God* will not come so neere *loving* it, as to *hate* it, nor giue it so much *peace*, as to *trouble* it. For, as long as *God* punishes me, hee giues me *Physick*, if he draw his knife, it is but to prune his Vine, and if hee draw blood, it is but to rectifie a distemper: If God breake my bones, it is but to set them strayter. And if hee bruse me in a

Morter,

Mother, it is but that I might exhale, and breath vp a sweet sauor, in his nostrils: I am his *handy-worke*, and if one hand be vnder me, let the other lye as heauie, as he shall be pleased to lay it, vpon me; let *God* handle me how he will, so hee *cast* mee not out of his hands: I had rather *God* frownd vpon mee, then not looke vpon me, and I had rather *God* pursued mee, then left mee to my selfe. It is the heighth of his indignation, *O people laden with iniquity, why should ye be smitten any more?* Why should I study your recouery any longer? *Vox est animi non habentis in promptu, quid statuat, ei desperantis salutem*; When *God* sayes so, sayes S. *Basil*, he is as a *Father* who had tried all wayes to reduce his sonne, and sayld in all, and then leaues him to his owne desperate wayes; This is the worst that *God* doth say, (we may say, that God can say) which he sayes in *Ezech. Auferam zelum, My iealousie shall depart from thee, and I will be quiet, and be no more angry*: *God* is most angry, when hee lets not vs know, that hee is so. And then, *Refuse siluer shall men call thee, because the Lord hath*

Esa 1. 5.

Basil.

Ezech. 16. 42.

Ier. 6. 30.

hath reiected thee, sayes the *Prophet*; Though thou mayest haue some *tincture* of a *precious mettall*, *fortune*, *power*, *valour*, *wisedome*, yet *Refuse siluer shalt thou be*, and more, *Refuse mettall shall men call thee*, (for Men are often worse, then men dare call them) *because the Lord hath reiected thee*. *Cain* cryes out, that *his punishment is greater then hee can beare*; and whats the waight? This; *From thy Face shall I be hid*; It is not that GOD would not looke graciously vpon him, but that GOD would not looke at all vpon him. Infinite, and infinitely desperate are the effects of *Gods putting away a soule*; but we wait vpon the *Holy Ghosts* farther enlargement of this consideration, *Dimissa Mater*, for the Childrens transgressions, the *Mother is put away*.

Dimissa Mater.

This *Mother*, is the *Church*, that *Church*, to whose breasts GOD hath applyed that *Soule*, and *Gods* putting away of this *Mother*, is (as it was in the *Daughter*) his leauing her to her selfe. So those imaginary *Churches*, that will receiue no light from Antiquitie, nor

not Primitiue formes, GOD leaues to themselues, and they crumble into *Conuenticles*: And that *Church*, which will needes be the *Forme* to all *Churches*, *God* leaues to her selfe, to her owne *Traditions*, and Shee swells into tumors, and vlcers, and blisters. And when any *Church* is thus left to her selfe, deuested of the *Spirit* of GOD, then follow heauie *Symptomes*, and *Accidents*; That which is forbidden in the *Law*, *That Men that haue blemishes, offer the Bread of our God*; Men blemished in their *Opinions*, in their *Doctrine*, blemishd in their *Lifes*, in their *Conuersation*, are admitted to *Sacrifice at Gods Altar*. Then followes that which is complaind of in *Ieroboams* time, *The lowest of the People, and whosoeuer will, shall bee made Priests*; Contemptible men shall bee made *Priests*, and so the *Priesthood* shall bee made Contemptible. Then followes that which the *Prophet Ose* layes, *The Prophet shall be a Foole, and the Spirituall Man madde*, Madde, as Saint *Hierome* translates that word, *Amentitus, possest, possest with an euyl spirit of ambition*,

Leuit. 21. 16.

1 King. 12. 33.

9. 7.

and an *Earthly Spirit* of *Seruilitie*, And a *watrie Spirit* of *Irresolution*, and dispossest of the *true Spirit* of *Holy fire*, the *Zeale* of the exaltation of *Gods glory*.

Apoc. 2.5. There is a *Curse* in *removing but the Candlesticke*; That the *Light* shall not bee in that *eminency*, and *evidence*, that becomes it, but that some faint shadowes, some Corner Disguises, some Temporizings, some Modifications must be admitted. There is a heauier *Curse*, in *making the Eye* of the beholder, when (as this *Prophet* sayes) *God shall make hearts fatt, and eares deafe, and eyes blinde*; There shall bee *Light*, but you shall not see by it, there shall be good Preaching, but you shall not profit by it. But the greatest *Curse* of all, is in *putting out the Light*, when GOD blinds the Teachers themselues: Math. 6.23. For, *If the light that is in thee be darkenesse, how great is that darkenesse?* Luke 22.53. This is, that *Potestas tenebrarum*, when power is put into their hands, who are politick with this *darkenesse*. Iude 13. And this is that *Potestas tenebrarum*, The Princes of darkenesse, The Rulers

neſſe of *Darkeneſſe*, (as we Tranſlate it) when *darkenes*, & *power*, and *paſſion* meete in one Man. And to theſe fearefull heights may the ſinnes of the *Children* bring the *Mother*, That that *Church*, which now enioyes ſo aboundantly *Truth* and *Vnitie*, may bee poyſoned with *Hereſie*, and wounded with *Schiſme*, and yet GOD bee free from all imputation of *Tyranny*. And ſo wee haue done with all thoſe peeces which conſtitute our *Firſt Part*, *Gods Diſcharge*; His *Mercy* in his *Ecce*, that hee warnes vs of his *Iudgements* before they fall; And his *Iuſtice*, in his Proceeding, though after wee bee *ſolde cheape* by *Adam*, to *Originall ſinne*, (So Saint *Paul* ſayes, *He was ſold vnder ſinne*,) And *Cheaper* by *our ſelues*, to *actuall ſinnes*, for Nothing, for *Priuation*, (So the *Prophet* told *Ahab* that hee was *ſold to ſinne*,) God alſo *Sells vs away*, *Caſts vs away*, To *Puniſhments for ſinnes*, (So hee did the *Iſraelites*,) and then to *ſinnes for puniſhments*, (So hee did *Dauid*, and ſo hee did *Ieruſalem*,) and though hee come to a *Diuorce*, of *Daughters* and *Mother*, of our

Soules in particular, and the *Church* it selfe in generall.

Part. 2. Wee are descended to our *second part*, *Mans discharge*; That, not disputing what *God*, of his *absolute* power might doe, nor what by his *vnreueald Decree* hee hath done, God hath not allowd *me*, nor *thee*, nor *any* to conclude against our selues, a necessity of perishing. May this seeme an *impertinent* part in a *Court*? To suspect that any *here*, are *too much* afraid of *God*; or *too much* dejected with the sense of their *sinnes*, or his *iudgements*? Are *sinnes* of *presumption* rather to be feared here, then *sinnes* of *desperation*? It hath a faire probability. But, all the *Lent*, wee prepare Men for the *Sacrament*. And, as *Casuists*, we say; *Sacramentum, & articulus Mortis æquiparantur*, We consider a Man, at the *Sacrament*, as at his *death-bed*; and, vpon our *Death-beds*, wee are likelyer to be attempted with sinnes of *Despaire*, then of *presumption*. And so, (though in a *Court*,) if you will be content to thinke of a *death-bed* in a *Court*, (and *God* hath ta-

ken

ken wayes, to awaken those thoughts in you) it may be pertinent, and seasonable, to establish you *now*, against those dejections, and diffidences, which may offer at you *then*. Tis true then, there may be a *selling*, there may be a *putting away*, but hath not *God* reserued to himselfe a *power of reuocation* in both, in all cases? *Audisti repudium, Crede conjugium*, Is sweetly, and safely said by St. *Ambrose*: *As often as thy thoughts fall vpon a fearefulnesse of a Diuorce from thy God, establish thy selfe with that comfort, of a Mariage to thy God*; for the words of his Contracts, are, *Sponsabo te mihi in æternum*. There can be no *Diuorce* imagined, if there were not a *mariage*, and if there be a *mariage* With *God*, there can be no *Diuorce*, for *sponsat in æternum*, hee marries for euer. Can *God* doe so, forsake forever? The *Crowe* went out of the *Arke*, and came no more; The *Doue* went, and came againe, and came with an *Olive* branch. *God* may absent himselfe, that he may be sought; but hee comes againe, and with the *Olive* of *peace*. *Zion* said, *The Lord hath forsaken mee, and* Esay 49.14.

my Lord hath forgotten mee. Why will *Zion* say so? sayes *God*. Can *Zion* say, *My Lord, my Lord, hath forgotten mee?* Can shee remember that GOD is *hers*, and not thinke that *shee* is *his*? Can *shee* remember *him*, and thinke that *hee* hath forgotten *her*? Can *Zion* retaine her bowels of piety, and thinke that GOD is disembowelled of his? GOD calls her not to *Nationall examples*; to how low conditions hee came, in the behalfe of *Sodome*; what he did for *Nineve*; what he did for *Zion* her selfe in *Egipt*, but hee carries her home to her owne *breast*, and her owne *Cradle*, and onely askes her that question, *Can a Mother forget her sucking Childe?* And hee stayes not her answere, nor assures himselfe of a good answere from her, but adds himselfe, *Yea, a Mother may forget her sucking Childe, yet I will not forget thee.* Can GOD doe it? Did GOD ever doe it? Did he ever put away without possibility of re-admitting? when? where? whom? *Israel*? the ten *Tribes*? Yes: unto them, sayes *Jeremy*, *after they had done all this*, GOD *said, Turne unto me,*

3.7.

and

and they would not turne: And then, *God put her away*, and *sent her a bill of Divorce*, and neuer re-assumd her, neuer brought backe the *ten Tribes* from their *dispersion*. Tis true, in a *whole* and *entire* body, God neuer brought them backe, but in many faire and Noble Peeces, they came when *Iudah* came; for, from that place of *Ezra*, where there is an entire number in grosse exhibited of all that returnd from *Babylon*, and then the particular Numbers also exhibited, of the *Tribes* and *families* that returnd, because those *particular* Numbers doe not make vp the *generall* Number, by *many thousands*, the *Hebrew Rabbins* argue faitely, and conclude probably, that those *Supernumerary thousands*, which are involued in the *generall* Number, and are not compris'd in the *particulars*, were such, as from the other *ten Tribes*, in the returne of *Iudah*, adher'd to *Iudah*, who are so often said *none* to have return'd, because in a *body*, & *Magistracy* of their own, otherwise then as they incorporated themselues in *Iudah*, they neuer returned: but *God* neuer put them away so, but that he offred them

V. 8.

2. 64.

them *returne*, and in a great part *effected* it. I knowe how friuolous a tale that is, That Saint *Gregorie* drew *Traians* ſoule out of *Hell*, after it was there, and I knowe, how groundleſſe an opinion it is, that is aſcrib'd to *Origen*, that at laſt, *the Deuill ſhall be ſau'd*; but if they could perſwade mee one halfe, that *Traian*, or that the *Deuill* came to *Repentance* in *hell*, I ſhould not be hard, in beleeuing the other halfe, that they might be deliuered out of *hell*. *What meane you*, ſayes *God Almighty*, *that yee, vſe this Prouerbe, The Fathers haue eate ſoure herbes, and the childrens teeth are ſet on edge?* Doe ye meane, that becauſe your *Fathers* haue ſinn'd, you muſt *periſh*? *Why neither hie parents haue ſinn'd, nor hee*, ſayes *Chriſt*, of the Man borne blinde, *but all is, that the worke of God might be made manifeſt*. Neither haue *thy parents* ſinn'd, *nor thou thy ſelfe* ſinn'd ſo, as that there ſhould be a *neceſſity* in thy periſhing, but that thereby there might be the greater manifeſtation of *Gods mercie*, that *where ſinne hath abounded, grace might abound much more*. Therefore thy

Ezech. 18. 2.

Iohn 9. 2.

thy tender Conſcience, and thy ſtarteling Soule, miſ-imagine the hearing of that voice, *Depart thou ſinner*, a voyce of *Diuorce*, a voyce that bidds thee, *goe*, Say thou with *Peter*, to *his* and *thy Sauiour*, *Domine quo Ibimus? Lord whither ſhall I goe? thou haſt the Word of Eternall life, and wee beleeue and are ſure, that thou art that Chriſt, the Sonne of the liuing God*; And that *Chriſt*, the Sonne of the liuing GOD, will call *thee* backe, and call backe *his owne VVord*, and finde *Error*, holy *Error*, occaſion of *repenting* his owne proceeding, in his *Bill of Diuorce*; to which purpoſe hee calls vpon thee here to produce that *Bill*, *Vbi iſte libellus*, *Where is the Bill*, &c.

Libellus.

Firſt then, *Vbi libellus*, where is this *Bill*, vpon what doe yee ground this ieloufie and ſuſpition in *God*, that hee ſhould *Diuorce* you? Firſt, it is in the *Originall*, *Sepher*; that which is called a *Bill*, is a *Booke*; It muſt bee GODS *whole Booke*, and not a fewe miſ-vnderſtood *Sentences* out of that *Booke*, that

must try thee. Thou must not presse heaully to thine owne damnation euery such *Sentence*, *Stipendium peccati Mors est* *That the reward of sinne is death*; Nor the *Impossibile est*, *That it is impossible for him that falls after Grace to bee renewd*; That which must try thee is the whole *Booke*, the *tenor* and *purpose*, the *Scope* and *intention* of GOD in his *Scriptures*. His *Booke* is a *Testament*; and in the *Testament*, the *Testator* is *dead*, and *dead* for thee; And would that GOD that would *dye for thee*, *Diuorce thee*? His *Booke* is *Euangelium*, *Gospell*; and *Gospell* is *good tydings*, a *gracious Messadge*; And would God pretend to send thee a *gracious Messadge*, and send thee a *Diuorce*? GOD *is Loue*, and the *Holy Ghost* is amorous in his *Metaphors*: euerie where his *Scriptures* abound with the notions of *Loue*, of *Spouse*, and *Husband*, and *Marriadge Songs*, and *Marriadge Supper*, and *Marriadge-Bedde*. But for words of *Separation*, and *Diuorce*, of *Spirituall Diuorce* for euer, of any soule formerly

merly taken in Marriadge, this very word *Diuorce*, is but *twice* read in the *Scriptures*; once in this *Text*; and heere *God* disauowes it; For when hee sayes, *Where is the Bill*, hee meanes there is no such *Bill*; And the other place is that which wee mentioned before, when after they had done all, GOD calld *Israel* all together backe, and effectually, in a faire part, and his principall purpose in that *Diuorce* of *Israel*, was to intimidate, and warne her Sister *Iudah* from the like prouocations. Surely a good *Spirit* mooued our last *Translators* of the *Bible*, to depart from all *Translations* which were before them, in reading that place of *Malachi* thus, *The Lord the God of Israel saith, that hee hates putting away*. Whereas all other *Translations*, both *Vulgat*, and *Vulgar*, And in *Vulgar*, and in *Holy* Tongues, The *Septuagint*, the *Chalde*, all, read that place thus, *If a man hate her, let him put her away*. (which induced a facility of *diuorces*) our *Translators* thought it more

Ier. 3. 8.

2. 16.

conformable to the *Originall*, and to the wayes of *God*, to read it thus, *The Lord the God of Israel saith, that hee hates putting away*. Euery where in the *Scriptures*, we meet with *Gods venites*, in euery *Prophets* mouth, inuitations to come vnto *God*; There is a *venite de circuitu*, Come, though you come from compasing the Earth, which is *Satans perambulation*; though you haue walkd in his wayes, yet come vnto *God*. There is a *Venite non habentes*, *Come and buy, though you haue no money*; though you haue no *Merits* of your own, come, and dilate your measures, and fill them according to that dilatation, with the merits of *Christ Iesus*. There is a *venite et reuertimini*, Come, though your *comming* be but a *returning*; be not ashamed of comming, though your returning be a confessing of a former running away; come in a *repentance*, though you cannot come in an *innocencie*; There is a *Venite & consolamini*, How heauie so euer the fetters of your owne sinnes, or the chaines of Gods iudgements lye vpon you,

Iob 3. 11.

Esay

Ose. 6. 1.

Esay.

you, come and receiue eaſe here, change your yoke, for an eaſier, if you cannot deueſt it. There is a *venite & conſulite*, If you finde it hard to come, or if you finde an eaſineſſe to fall backe, though you doe come, come to conſult with *God*, how you may come, ſo, as you may ſtay, when you are come. Nay, there is a *venite & arguite*, Come and *reaſon* with *God*, *argue*, *plead*, *diſpute*, *expoſtulate* with *God*, come vpon any conditions: The *venite* is multiplied, infinite inuitations to come; but the *Ite maledicti*, *Depart ye accurſed*, is but once heard from *Gods* mouth, and that not in this world neither; as long as wee are in this world, *God hates putting away*. And therefore *God* calls for the *bill*, and *God* calls the *bill a booke*, that thou mightſt not vexe thy *ſoule*, with miſtaken *ſentences*, but relie vpon the eſtabliſhment of *Gods purpoſe* in the *whole booke*, which is that *he hates putting away*.

Eſay, Eſay 1. 18.

If the *euidence preſſed* by thine owne *preſſures*, *heightned* by thine owne *de-*

dieſtions, *exalted* by thine owne *ſinking*, grow ſtrong againſt thee, that thou canſt not quench the *iealouſie*, nor deueſt the *ſcruple* of ſuch a *Diuorce*, doe but conſider, who ſhould *occaſion*, who ſhould *enduce* it; It muſt be *God*, or *thy ſelfe*: Though the *Iewes* put away their *wiues*, not onely for the wiues *fault*, but for the husbands *frowardneſſe*, thou haſt had too good experience of *Gods* patience, to charge him with that: If it be done, it is *thy fault*; and if thou acknowledge that, it is not done; for it is neuer done ſo irreuocably, but the confeſsing of the fault, cancels and auoydes it. Releeue thy ſelfe by reflecting vpon ſome of thoſe *circumſtances*, *Eſſentiall circumſtances*, which were required in their *bills* of *Diuorce*, and without which, thoſe *bills* were voyde, and ſee if thoſe be in thine; for though wee haue not theſe *circumſtances*, in that place of *Scripture*, where *Diuorce* is permitted, yet in the ordinarie practiſe of the *Iewes* abroad, and in the bookes of *formes* and *precedents*, which their *Rab-*

Deut. 24.

bins

bins haue collected, wee haue them expressed. They are many, and many impertinent; wee will but name, and but a few, such as best admit application, and most conduce to the triall of thy case. First, a man might not produce a *bill* written in priuate, in the husbands bed-chamber, but he must goe to a *Scribe*, to a *publique Notary*, to an authorizd *Officer*. *Vbi iste libellus?* Where is this *bill* of thy *Diuorce*? Thou must not looke for it, in *Gods bed-chamber*, in his *vnreueal'd Decrees* in heauen, but in his publique *Records*, his *Scriptures*: If from thence thou pretend to produce any thing that conuince thy sad soule, goe to them, to whom *God* hath committed the *dispensation* thereof, and there thou mayest receiue *consolation*, when thine owne priuate misinterpretation might misleade thee. Againe, the *wife*, how guilty so euer in her owne *conscience*, might not take her selfe to be put away, except the *husband* had expresly giuen her a *Bill of Diuorce*; Hath thy *Husband*, thy *God* done

done so; *Vbi est libellus?* Consider the *bill*, that is, the *booke of God*, and see if it be not full of such *protestations*, *Viuo ego*, *As I liue*, *saith the Lord*, *I would not the death of any sinner*, nor the departing of any soule. So also these *bills* must be well *testified*, with vnreproachable *witnesses*; *Vbi iste libellus?* Hath thy *bill* such *witnesses?* who be they? Inordinate deiection of spirit, irreligious sadnesse; Iealousie of the anger, distrustfulnesse of the mercy, diffidence in the promises of the *Gospell*; Are these witnesses to be heard against *God?* *God calls heauen and earth to witnesse, that hee hath offered thee thy choise of life or death*; but that he hath *thrust death* vpon thee, there is no *witnesse*. Thy *conscience* is a thousand witnesses? It is, that thou hast committed a thousand sinnes; and it is, that thou hast receiued a thousand blessings; but of an eternall *decree* of thy *diuorce*, thy *conscience*, (thus misinformd) can be no *witnesse*, for thou wast not call'd to the making of those *decrees*. Those *Bills* were also to be *authentically seal'd:*

seald: *Vbi iſte Libellus*? Hath thy imaginary *Bill of Diuorce*, and euerlaſting ſeperation from GOD, any *Seale* from him? GOD hath giuen thee *Seales* of his *Mercie*, in both his *Sacraments*; Seales in *White*, and Seales in *Redde Waxe*; Seales in the participation of the candor and innocencie of his *Sonne*, in thy *Baptiſme*, and Seales in the participation of his *Body* and *Bloud*, in the other; But *Seales* of *Reprobation* at firſt, or of irreuocable *Separation* now, there are none from GOD: No *Calamitie*, not *Temporall*, no not *Spirituall*; No *Darkeneſſe* in the Vnderſtanding, no *Scruple* in the Conſcience, no *Perplexitie* in the reſolution; Not a *Sodaine* Death, not a *Shamefull* Death, not a *ſtupide*, not a *raging* Death, muſt bee to thy ſelfe by the way, or may bee to vs, who may ſee thine Ende, an *Euidence*, a *Seale*, of Eternall *Reprobation*, or of *finall Seperation*. *Almightie God* bleſſe vs all, from all theſe in our ſelues; but his *bleſſed Spirit* bleſſe vs to, from making any of

 theſe,

these, when hee, in his vnsearchable wayes, to his vnsearchable endes, shall suffer them to fall vpon any other, *seales* of such *Seperation* in them. Though wee may not enlardge our selues to far, in these *Circumstances*, another was, That the *Names* of the *Parties* must bee set downe, and of both the *Parties Parents*, and those to the *third Generation*; The *Sonne* and *Daughter* of *such*, and *such*, and *such*. *Vbi iste Libellus?* Findst thou in thy *Bill*, the *three Descents*, the three *Generations*, (if we may so say) of thy *God?* A *Holy Ghost* proceeding from a *Sonne*, And a *Sonne* begotten by a *Father?* Findest thou the *God* of thy *Consolation*, the *God* of thy *Redemption*, the *God* of thy *Creation*, and canst thou produce a *God* of *Diuorce*, of *Separation*, out of these? Findest thou thine own three *Descents*, as thou wast the *Son of Dust*, of *Nothing*, And the *Sonne of Adam*, reduced to nothing, And then the Sonne of *God* in *Christ*, in whom thou art *all things*; and canst thou thinke

that

that that GOD who married thee in the *house of dust*, and marryed thee in the house of infirmitie, and Diuorcd thee not then, (hee made thee not no *Creature*, nor hee made thee not no *Man*,) hauing now marryed thee in the House of *Power*, and of *Peace*, in the body of his *Sonne*, the *Church*, will now Diuorce thee? Lastly, to ende this consideration of *Diuorces*, If the *Bill* were *interlinde*, or *blotted*, or *dropt*, the *Bill* was voyd. *Vbi Libellus?* What place of *Scripture* soeuer thou pretend, that place is *enterlinde*; *enterlinde* by the *Spirit of God* himselfe, with *Conditions*, and *Limitations*, and *Prouisions*, If thou repent, If thou returne; and that *enterlining* destroies the *Bill*. Looke also if this *Bill* be not *dropt* vpon, and *blotted*; The venim of the *Serpent* is dropt vpon it, The Wormwood of thy *Desperation*, is dropt vpon it, The Gall of thy *Melancholly* is dropt vpon it, and that voydes the *Bill*. If thou canst not discerne these *drops* before, drop vpon it thine; Drop the teares of true compun-

ction, drop the bloud of thy *Saviour*, and that voyds the *Bill*: And through that *Spectacle*, the bloud of thy *Saviour*, looke vpon that *Bill*, and thou shalt see, that that *Bill* was nayld to the *Crosse* when he was naylde, and torne when his body was torne, and that hath cancelld the *bill*. Oppresse not thy selfe with what GOD may doe, of his *absolute power*, God hath no where told thee, that hee hath done any such thing as an ouertender Conscience may mis-imagine, from this *Metaphore* of *Diuorcing*, nor from the other, (which beggs leaue for one word, by way of *Conclusion*) *Selling away*; *Which of my Creditors is it, to whom I haue sold you?*

Quis Creditor?

Luke 14.18.

As *Christ* in his *Parable* comprehends all excuses, and all backwardnesses in the following of him, in those two, *Marriage* and *Purchasing*, (for one had bought Land and stocke, and another had married a Wife) So *God* expresses his loue to Man, in these two too, Hee hath married vs, he hath bought vs, that so he might

take

take in all dispositions, and worke vpon Vxorious Men, men soupled and entendred with Matrimoniall loue, and vpon worldly men, men kneaded and plaistred with earthly loue: Hee hath *Married* vs, hee will not *Diuorse*, He hath *bought* vs, he will not *sell*; For who can giue so much as he payd? *Doe yee thus requite the Lord, O yee foolish people? Is not he your Father that hath bought you?* And will you suspect your Father? Yes, sayes this Disconsolate Soule, Fathers might sell their Children; and my Father, my GOD hath sold me. Tis true, Fathers might sell their Children; Amongst the *Gentiles* they might; for matter of *Law*, for matter of *Fact*, their Bookes are full of Euidence. Amongst the *Iewes* they might, till a *Iubile* redeemd them. Amongst the *Christians* they might, and for euer. Saint *Ambrose* found the World in possession of that vnnaturall Custome, and lamented it: *Vidi miserabile spectaculum*, sayes he, *liberos hæredes calamitatis, qui nec participes successionis*: The Children, sayes hee, inherit

Deut 32.30.

the Calamity, but not the Lands of their Fathers, when they were solde to maintaine them, who had wastefully sold, that which was to maintaine them all: And Saint *Ambrose* includes the *Creditor* making his Claime, *Mea nutriti pecunia*, This Childe was nourced, and brought vp with my Money, and belongs to mee. *Constantine* found this, and amended it; enacted and constituted that it should be no more done; and canst thou imagine such a hard-heartednes in GOD, as Saint *Ambrose* should neede to lament, or *Constantin* neede to correct? *Quis Creditor*, sayes GOD, *Which of my Creditors is it, to whom I haue sold you?*

As in the *Bill of Diuorce*, so in this *bill of sale*, we aske who should occasion it? A Father might sell, for his Sonnes *fault*, or for his owne *necessitie*; but in no other case. If thou say it is done for *thy fault*, it is not done; that implies a *Confession*, and a *Repentance*, and that anoydes all: but if thou imagine a *sale* for thy Fathers *necessitie*, *Quis Creditor*, sayes hee, *Which*

of my Creditors, &c. *Adam* brought GOD in Debt, to *Death*, to *Satan*, to *Hell*; in *Iuſtice*, GOD ought *all mankinde* to *them*; but then at one payment hee payd more, in the death of his Sonne *Chriſt Ieſus*: And now, *Quis Creditor?* The word indeed, is originally *Naſhah*, and *Naſhah* is an *Vſurer*; and ſo Saint *Ambroſe* reades this place, *Quis Fœnerator, To what Vſurer am I ſo indebted, as that I needs ſell thee?* Let it be ſo, That the *principall debt* was all *Mankinde*; purſue your Vſurious Computations, that euery ſeuen yeares doubles, and then redoubles your Debt, (and what a Debt might this bee in allmoſt 4000. yeare from *Adam* to *Chriſt*, and 1000. from *Chriſt* tovs?) yet when all this is multiplied infinitely, it was infinitly ouerpayd, if but one drop of the bloud of the *Sonne of God* had bene payd, and the Sonne of God bled out his *Soule*, and then, *Quis Creditor*, may God well ſay, *Which of thoſe Vſurers is it, to whom I muſt ſell thee?* God may *lend* thee out, e-ven to *Satan*, ſuffer thee to bee his *Bay-liffe*

liſſe, and his *Inſtrument* to the vexation of others; So hee lent out Saint *Paul* to the *Scribes* and *Phariſes*, to ſerue them in their Perſecutions; So *God* may *lend thee out*. *God* may *Let* thee out for a time, to them that ſhall plough and harrow thee, fell and cleaue thee, and reſerue to himſelfe but a little Rent, a little glory, in thy *Patience*; So hee Let out *Iob* euen to *Satan* himſelfe; ſo God may *Let thee out*. GOD may *Mortgage* thee to a ſixe Months Feuer, or to a longer debility; So he *Mortgaged Hezekias*. *God* may *lay thee waſte*, and *Pull vp thy Fences*, extinguiſh their *Power*, or withdrawe their *Loue*, vpon whom thou haſt eſtabliſhd thy dependance; So he layd *Dauid* waſt, when hee withdrewe his Childrens obedience from him; ſo *God may lay thee waſte*. *God* may *Let out all his time in thee in this World*, and reſerue to himſelfe only a *laſt yeare*, a *laſt day*, a *laſt minute*, ſuffer thee in vnrepented ſinnes, to the laſt gaſpe, ſo *God* let out the good *Theefe*. *God* is *Lord* of all that thou *haſt* and *art*, and

then

then, *Dominium potestas est tum vtendi tum abutendi*, He that is *Lord*, *Owner*, *Proprietary*, may doe with that which is his, what he will. But *God* will not, cannot deuest his *Dominion*, nor sell thee so, as not to reserue, a *Power*, and a *Will* to Redeeme thee, if thou wouldst be redeem'd. For, howsoeuer hee seeme to thee, to haue sold thee to *Sinne*, to *Sadnesse*, to *Sickenesse*, to *Superstition*, (for these be the *Ismaelits*, these be the *Midianite Merchants* that buy vp our *Iosephs*, our *soules*) though he seeme to sell his *present estate*, hee will not sell *Reuersions*; his *future title* to thee, by a *future Repentance*, hee will not sell; But whensoeuer thou shalt grow due to him, by a new, and a true repentance, hee shall re-assume thee, into his bed, and his bosome, *no bill of Diuorce*, and re-enter thee into his Reuenue, and his Audit, *No bill of sale*, shall stand vp to thy preiudice, but thy deiected *spirit* shall bee raised from thy consternation, to a holy cheerefulnesse, and a peacefull alacritie, and no *temptation* shall offer a reply, to Gen. 37. 27.

this queſtion, which GOD makes to eſtabliſh thy Conſcience, *vbi libellus, Where is the Bill of thy Mothers Diuorcement, &c.*

FINIS.

Errat. Pag. 13. l. 24. for *retraictions*, read *retractations*.
pa. 32. l. 14. for *Herbs*, read *Grapes*.

XUM

XUM

XUM

1356 g. 34

FIVE SERMONS VPON SPECIALL OCCASIONS.

(*Viz.*)

1. A Sermon preached at *Pauls* Crosse.
2. To the Honorable the *Virginia* Company.
3. At the Consecration of *Lincolnes Inne* Chappell.
4. The first Sermon preached to K. *Charles* at St. *Iames*, 1625.
5. A Sermon preached to his Maiestie at *White-hall*, 24. *Febr.* 1625.

By IOHN DONNE *Deane of Saint* Pauls, *London.*

LONDON,
Printed for THOMAS IONES, and are to be sold at the Signe of the *Blacke Raven* in the *Strand*. 1626.

BRITISH MUSEUM

IVDGES. 5.20.

De cœlo dimicatum est contra eos: stellæ manentes in Ordine, & cursu suo aduersus *Siseram* pugnauerunt.

They fought from Heauen, The starrs in their courses fought against Sisera.

ALl the words of *God* are alwayes sweete in themselues, sayes *Dauid*; but sweeter in the mouth, and in the pen of some of the *Prophets*, and some of the *Apostles*, then of others, as they differed in their naturall gifts, or in their education: but sweeteſt of all, where the *Holy Ghost* hath beene pleased

ſed to ſet the word of *God* to Muſique, and to conuay it into a Song; and this Text is of that kind: part of the Song which *Deborah* & *Barak* ſung after their great victory vpon *Siſera*; *Siſera* who was *Iabin* the King of *Canaans* Generall againſt *Iſrael*. God himſelfe made *Moſes* a Song, and expreſſed his reaſon why; The children of *Iſrael*, ſayes *God*, will forget my Law; but this ſong they will not forget; and whenſoeuer they ſing this ſong, this ſong ſhall teſtifie againſt them, what I haue done for them, how they haue forſaken me. And to ſuch a purpoſe hath *God* left this Song of *Deborah* and *Barak* in the *Scriptures*, that all *Murmurers*, and all that ſtray into a diffidence of *Gods* power, or of his purpoſe to ſuſtaine his owne cauſe, and deſtroy his owne Enemies, might run and read, might read and ſing, the wonderfull deliuerances that *God* hath giuen to his people, by weake and vnexpected meanes. This world begun with a Song, if the *Chalde Paraphraſts*, vpon *Salomons Song of Songs* haue taken a true tradition, That aſſoone as *Adams* ſinne was forgiuen him, he expreſſed (as he cals it in that Song) *Sabbatum ſuum*, his

Deut. 31. 19.

his Sabboth, his peace of conſcience, in a Song; of which, we haue the entrance in that *Paraphraſe*. This world begun ſo; and ſo did the next world too, if wee count the beginning of that (as it is a good computation to doe ſo) from the comming of *Chriſt Ieſus*: for that was expreſſed on Earth, in diuers Songs; in the bleſſed *Virgins* Magnificat; *My ſoule doth magnifie the Lord*: In *Zacharies* Benedictus; *Bleſſed be the Lord God of Iſrael*; and in *Simeons*, Nunc dimittis, *Lord, now letteſt thou thy ſeruant depart in peace*. This world began ſo, and the other; and when both ſhall ioyne, and make vp one world without end, it ſhall continue ſo in heauen, in that Song of the *Lamb*, *Great and marueilous are thy workes, Lord God Almighty, iuſt and true are thy wayes, thou King of Saints*. And, to Tune vs, to Compoſe and giue vs a Harmonie and Concord of affections, in all perturbations and paſsions, and diſcords in the paſſages of this life, if we had no more of the ſame *Muſique* in the *Scriptures* (as we haue the Song of *Moſes* at the *Red Sea*, and many *Pſalmes* of *Dauid* to the ſame purpoſe) this Song of *Deborah* were enough, a- Apoc. 3.

bundantly enough, to ſlumber any ſtorme, to becalme any tempeſt, to rectifie any ſcruple of Gods ſlackneſſe in the defence of his cauſe, when in the Hiſtory and occaſion of this Song, expreſſed in the Chapter before this, we ſee, That *Iſrael had done euill in the ſight of the Lord againe*, and yet againe, God came to them: That *God himſelfe had ſold Iſrael into the hands of Iabin King of Canaan*, and yet he repented the bargaine, and came to them; That *in twenty yeeres oppreſſion he came not*, and yet he came. That *when Siſera came againſt them, with nine hundred Chariots of Iron*, and all preparations, proportionable to that, and *God* cald vp a woman, a Propheteſſe, a *Deborah* againſt him, becauſe *Deborah* had a zeale to the cauſe, and conſequently an enmity to the enemie, *God* would effect his purpoſe by ſo weake an inſtrument, by a woman, but by a woman, which had no ſuch intereſt, nor zeale to the cauſe, by *Iael*: And in *Iaels* hand, by ſuch an inſtrument, as with that, ſcarce any man could doe it, if it were to be done againe, with a hammer ſhe driues a nayle through his temples, and nayles him to the ground,

ground, as he lay sleeping in her tent: And then the end of all, was the end of all, *not one man of his army left aliue. O my Soule, why art thou so sad, why art thou so disquieted within me?* Sing vnto the Lord an old song, the song of *Deborah* and *Barak*, That God by weake meanes doth mighty workes, That all Gods creatures fight in his behalfe, *They fought from heauen, the starres in their Order, fought against Sisera.*

You shal haue but two parts out of these words; And to make these two parts, I consider the Text, as the two *Hemispheres* of the world, laid open in a flat, in a plaine Map. All those parts of the world, which the Ancients haue vsed to consider, are in one of those *Hemispheres*; All *Europe* is in that, and in that is all *Asia*, and *Afrike* too: So that when we haue seene that *Hemisphere*, done with that, we might seeme to haue seene all, done with all the world; but yet the other *Hemisphere*, that of *America* is as big as it; though, but by occasion of new, and late discoueries, we had had nothing to say of *America*. So the first part of our Text, will bee as that first *Hemisphere*; all which the

Diuision.

ancient Expoſitors found occaſion to note out of theſe words, will be in that: but by the new diſcoueries of ſome humors of men, and rumors of men, we ſhall haue occaſion to ſay ſomewhat of a ſecond part to. The parts are, firſt, the Literall, the Hiſtoricall ſenſe of the words; And then an emergent, a collaterall, an occaſionall ſenſe of them. The *explication* of the wordes, and the *Application*, *Quid tunc*, *Quid nunc*, How the words were ſpoken then, How they may be applied now, will be our two parts. And, in paſſing through our firſt, wee ſhall make theſe ſteps. Firſt, God can, and ſometimes doth effect his purpoſes by himſelfe; intirely, immediatly, extraordinarily, miraculouſly by himſelfe: But yet, in a ſecond place, we ſhall ſee, by this ſtory, That he lookes for aſſiſtance, for concurrence of ſecond cauſes, and ſubordinate meanes: And that therefore, *God* in this Song of *Deborah*, hath prouided an honourable commemoration of them, who did aſſiſt his cauſe; for, the Princes haue their place, *The Princes of Iſſachar were with her*: And then, the *Gouernours*, The

Verſe 15.

great

great Persons, the great Officers of the State, haue their place in this honour, That *they offered themselues willingly to that seruice*; And after them, the *Merchants*, for those who are said there, *to ride vpon white Asses*, to be well mounted, according to the manner of those *Nations*, are, by *Peter Martyr*, amongst our Expositors, and by *Serarius* the *Iesuite*, amongst the others, fitly vnderstood, to be intended of *Merchants*; And in the same *verse*, the *Iudges* are honorably remembred, *Those that sit in Iudgement*; And a farre vnlikelier sort of people, then any of these, in the same verse too, *Those that walked by the way*; Idle, and discoursing men, that were not much affected, how businesse went, so they might talke of them: And lastly, the whole people in generall, how poore soeuer, they haue euidence from this record, That *they offered themselues* (and what will they denie, that offer themselues) and willingly, to this imploiment. And then, *God* hauing here afforded this honourable mention of them, who did assist him, he layes also a heauy note vpon such, who for collaterall respects preuaricated

Verse 9.

Verse 10.

Verse 2.

uaricated, or withdraw themſelues from his ſeruice: perticularly vpon *Ruben*, who was *diuided by greatneſſe of heart*, And vpon *Dan*, *who remained in his ſhips*. And therefore to the encouragement of thoſe who did aſſiſt him, in any proportion, though their aſſiſtance were no wayes competent againſt ſo potent an enemy, *God* fought for himſelfe too, *They ſought from Heauen, The ſtarres in their order fought againſt Siſera*. And theſe will be the branches, or circumſtances of our firſt part: for the particulars of the ſecond, we ſhall open them more commodiouſly for your memory and vſe, then, when we come to handle them, then now. Now we proceed to thoſe of the firſt part.

Verſe 16.

Verſe 17.

Part 1. And into thoſe I paſſe with this proteſtation, That in all which I ſhall ſay this day, beeing to ſpeake often of *God*, in that *Notion*, as he is *Lord of Hoſtes*, and fights his owne battailes, I am farre from giuing fire to them that deſire warre. *Peace* in this world, is a pretious *Earneſt*, and a faire and louely *Type* of the euerlaſting peace of the world to come: And warre in this world, is a ſhrewd and fearefull *Embleme* of the euerlaſting

lasting discord and tumult, and torment of the world to come: And therefore, our *Blessed God*, blesse vs with this externall, and this internall, and make that lead vs to an eternall peace. But I speake of this subiect, especially to establish and settle them, that suspect Gods power, or Gods purpose, to succour those, who in forraine parts, grone vnder heauie pressures in matter of *Religion*, or to restore those, who in forraine parts, are deuested of their lawfull possessions, and inheritance; and because *God* hath not done these great workes yet, nor yet raised vp meanes, in apparance, and in their apprehension, likely to effect it, That therefore *God* likes not the cause; and therefore they begin to bee shaked in their owne Religion at home, since they thinke that God neglects it abroad. But, beloued, since God made all this world of nothing, cannot hee recouer any one peece thereof, or restore any one peece, with a little? In the Creation, his production of specifique formes, and seuerall Creatures in the seuerall dayes, was much, very much; but not very much, compared with that, which

 he

the *Text*, but does not tell vs who; leaſt men ſhould direct their thankes for that which is paſt, or their prayers for future benefits, to any other, euen in heauen, then to *God* himſelfe. The ſtars are nam'd; It could not be feared that Men would pray to them, ſacrifice to them; *Angels & Saints* are not named; Men might come to aſcribe to them, that which appertained to *God* onely. Now theſe *Stars*, ſayes the text, *fought in their courſes, Manentes in Ordine*, they fought not diſorderly. It was no *Enchantment*, no *Sorcery*, no diſordring of the frame, or the powers, or the influence of theſe heauenly bodies, in fauor of the *Iſraelites*; *God* would not be beholden to the *Deuill*, or to *Witches*, for his beſt friends. It was no diſorderly Enchantment, nor it was no *Miracle*, that diſordered theſe Starres; as in *Ioſuahs* time, the *Sunne* and *Moone* were diſordred in their Motions; But as *Ioſephus*, who relates this battaile more particularly, ſayes, with whom all agree, *The naturall Influence of theſe heauenly bodies, at this time, had created and gathered ſuch ſtormes and hayles, as blowing vehemently in the Enemies face, was the cauſe of this defeate*: for ſo wee might

might haue ſaid, in that deliuerance, which God gaue vs at *Sea*, *They fought from heauen*, *The Starres in their order fought againſt the Enemie*. Without coniuring, without *Miracle*, from heauen, but yet by naturall meanes, God preſerued vs. For that is the force of that phraſe, and of that maner of expreſsing it, *Manentes in Ordine*, *The Starres, containing themſelues in their Order, fought.* And that phraſe induces our ſecond part, the accommodation, the occaſionall application of theſe words: *God will not fight, nor be fought for diſorderly*: And therefore in illuſtration, and confirmation of thoſe words of the *Apoſtle*, *Let all things be done decently, and in order*, *Aquinas*, in his *Commentaries* vpon that place, cites, and applies this Text, as words to the ſame purpoſe, and of the ſame ſignification. You, ſayes Saint *Paul*, you who are Stars in the Church, muſt proceede in your warfare, decently, and in order, for the ſtars of heauen, when they fight for the *Lord*, they doe their ſeruice, *Manentes in Ordine*, *containing themſelues in their Order*. And ſo in our order, we are come to our ſecond part. In which, we owe you by promiſe

miſe made at firſt, an *Analyſis*, a diſtribution of the ſteps and branches of this part, now when wee are come to the handling thereof: And thus wee ſhall proceede; firſt, the *Warre*, which wee are to ſpeake of here, is not as before, a *Worldly warre*, it is a *Spirituall War*: And then the *Munition*, the prouiſion for this warre, is not as before, temporall aſſiſtance of *Princes*, *Officers*, *Iudges*, *Merchants*, all ſorts of *People*, but it is the *Goſpell of Chriſt Ieſus, and the preaching thereof*. Preaching is *Gods* ordinance, with that *Ordinance* hee fights from heauen, and batters downe all errors. And thirdly, to maintain this War, he hath made *Preachers Stars*; and *Væ ſi non*, *woe be vnto them, if they doe not fight, if they doe not preach*: But yet in the laſt place, they muſt fight, as the Stars in heauen doe, *In their order*, in that Order, and according to thoſe directions, which, they, to whom it appertaines, ſhall giue them: for that is *to fight in Order*. And in theſe foure branches, wee ſhall determine this ſecond part.

Firſt then we are in Contemplation of *a Spirituall warre*; now, though there be a

Beati

Beatie Pacifici, a bleſſing reſerued to *Peace-makers*, to *the Peace-maker*, *our Peace-maker*, *who* hath ſometimes effected it in ſome places, and alwayes ſeriouſly and chargeably, and honourably endeuoured it in all places, yet there is a *ſpirituall Warre*, in which, *Maledicti Pacifici*; Curſed bee they that goe about to make Peace, and to make all one, The warres betweene *Chriſt* and *Beliall*. *Let no man ſeuer thoſe whom God hath ioyned*, but let no Man ioyne thoſe whom *God* hath ſeuered neyther; and *God* hath ſeuered *Chriſt* and *Belial*: and that was *Gods* action, *Ponam inimicitias*; The Seed of the woman, and the Seed of the Serpent, wee and the Deuill, ſhould neuer haue fallen out; wee agree but too well; but God hath put an enmity betweene vs. God hath put *Truth* and *Falſhood*, *Idolatrie* and *Sinceritie* ſo farre aſunder, and infuſed ſuch an incompatibilitie, and imprinted ſuch an implacabilitie betweene them, as that they cannot flow into one another: And therefore, there, *Maledicti Pacifici*, It is an oppoſition againſt God, by any colourable Modifications, to reconcile opinions diametrally contrary to one

one another, in fundamentall things. *Day* and *Night* may ioyne and meet. *In Diluculis* and in *Crepuſculis*, The dawning of the day, in the Morning, and the ſhutting in of the day in the Euening, make day and night ſo much one, as ſometimes you cannot tell which to call them: but *Lux & tenebræ*, light and darknes, *Midnight* and *Noone* neuer met, neuer ioynd. There are points, which paſſions of men, and vehemence of diſputation, haue carried farther a ſunder then needed: and theſe indeed haue made the greateſt noyſe; becauſe vpon theſe, for the moſt part, depends the matter of profit: and *Beati pacifici*, bleſſed were that labour, and that labourer, that could reconcile thoſe things; and of that there might bee hope, becauſe it is often but the Perſons that fight, it is not the thing, the matters are not ſo different. But then there are matters ſo different, as that a Man may ſit at home, and weepe, and wiſh, prayſe God that hee is in the right, and pray to God for them that are in the wrong, but to thinke that they are indifferent, and *all one*, *Maledicti Pacifici*, hee that hath brought ſuch a Peace, hath

brought

brought a curſe vpon his owne Conſcience, and laid, not a *Satisfaction*, but a *Stupefaction* vpon it. A *Turke* might perchance ſay, in ſcorne of vs both, They call you *Heretiques*, you call them *Idolaters*, why might not *Idolaters*, and *Heretiques* agree well enough together? But a true *Chriſtian* will neuer make *Contrarieties in fundamentall things indifferent*, neuer make foundations, and ſuperedifications, the Word of *God*, and the Traditions of men, all one. Euery man is a little world, ſayes the *Philoſopher*; Euery man is a little *Church* too, and in euery man there are two ſides, two armies: the fleſh fights againſt the Spirit. This is but a *Ciuill warre*, nay it is but a *Rebellion* indeed; and yet it can neuer be abſolutely quenched. So euery man is alſo a Souldier in that great and generall warre, betweene *Chriſt*, and *Beliall*, the Word of *God*, and the will of man. Euery man is bound to hearken to a peace, in ſuch things as may admit peace, in differences, where men differ from men, but bound alſo to ſhut himſelfe vp againſt all ouertures of peace, in ſuch things, as are in their Nature irreconcileable, in differences

where men differ from *God*. That warre *God* hath kindled, and that warre must bee maintain'd, and maintain'd by his way, and his way, and his *Ordinance* in this warre, is Preaching.

If *God* had not said to *Noah*, *Fac tibi Arcam*; and when he had said so, if he had not giuen him a *Deseigne*, a *Modell*, a *Platforme* of that *Arke*, we may doubt credibly, whether euer man would haue thought of a *Ship*, or of any such way of trade & Commerce. Shipping was Gods owne Inuention, and therein *Lætentur Insulæ*, as *Dauid* sayes, *Let the Ilands reioyce*. So also, if *Christ* had not said to his *Apostles*, *Ite prædicate*, *Goe and preach*: And when he had said so, said thus much more, *Qui non crediderit damnabitur*, *Hee that beleeues not your Preaching, shall be damned*: certainly man would neuer haue thought of such a way of establishing a kingdome, as by Preaching. No other Nation had any such Institution, as Preaching. In the *Romane* State, there was a publique Officer, *Conditor Precum*, who vpon great emergent occasions, deprecations of imminent dangers, or Gratulations for euident bene-

benefites, did make particular *Collects* answerable to those occasions: And some such occasionall *Panegyriques*, and gratulatory Orations for temporall benefites, they had in that *State*. But a fixt and constant course of conteining Subiects in their Religious and Ciuill duties, by preaching, onely *God* ordain'd, onely his Children enioy'd. *Christ* when he sent his *Apostles*, did not giue them a particular command, *Ite orate*, goe and pray in the publique Congregation; All Nations were accustomed to that; *Christ* made no doubt of any mans opposing, or questioning Publique Prayer; and therefore for that, he onely said, *Sic orabitis*, Not goe, and pray, but, *when you pray, pray thus*, hee instructed them in the forme; the dutie was well knowne to all before. But, for Preaching, He himselfe was anointed for that, *The Spirit of the Lord is vpon me, because the Lord hath anoynted mee to preach*: His vnction was his function. He was anoynted with that power, and hee hath anoynted vs with part of his owne vnction: *All power is giuen vnto mee*, sayes hee, *in Heauen and in Earth*; and therefore (as he addes

Esa. 61. 1

Math. 28 19. there) *Goe yee, and preach*: Becauſe I haue all power, for preaching, take yee part of my power, and preach too. For, Preaching is *the power of God vnto Saluation, and the ſauour of life vnto life.* When therefore the *Apoſtle* 1 Theſ. 5. 19. ſayes, *Quench not the Spirit, Nec in te, nec in alio*, ſayes *Aquinas*; Quench it not in your ſelfe, by forbearing to heare the Word preached; quench it not in others, by diſcouraging them that doe preach. For ſo Saint *Chryſoſtome*, (and not hee alone) vnderſtood that place, *That they quench the ſpirit, who diſcountenance preaching, and diſhearten Preachers*. Saint *Chryſoſtome* took his example from the *lampe* that burnt by him, when he was preaching. (It ſeemes therefore hee did preach in the afternoone) and he ſayes, *You may quench this Lampe, by putting in water, and you may quench it by taking out the oyle*. So a man may quench the ſpirit in himſelfe, if he ſmother it, ſuffocate it with worldly pleaſures, or profits, and he may quench it in others, if he withdraw that fauour, or that help, which keeps that Man, who hath the ſpirit of Propheſie, the Vnction of Preaching, in a cheerefull diſcharge of his dutie. Preaching then being

being *Gods Ordinance* to beget Faith; to take away preaching, were to disarme *God*, and to quench the Spirit; for by that *Ordinance he fights from heauen.*

And to maintaine that fight, he hath made his *Ministers Starres;* as they are called in the first of the *Reuelation.* And they fight against *Sisera*, that is, they preach against *Error.* They preach out of Necessitie, *Necessitie is laid vpon me to preach,* sayes the *Apostle,* and vpon a heauy penaltie, if they doe not; *Væ mihi si non, Woe bee vnto me if I doe not preach the Gospell.* Neither is that spoke there with the case of a *future,* as the *Roman Translation* hath it, *Si non Euangelizauero,* If I doe not hereafter preach; If I preach not at one time or other; If I preach not when I see how things wil go, what kind of preaching will be most acceptable: But it is, *Si non Euangelizem,* If I preach not now; now, though I had preached *yesterday*; for so Saint *Ambrose* preached his Sermon *de sancto Latrone*, of the good Theefe, *Hesterno die,* Yesterday I told you &c. So Saint *Augustin* preached his Sermon vpon *All Saints day:* And so did Saint *Bernard* his twelfth Sermon

1 Cor. 9 16.

vpon the *Pſalm*: *Qui habitat.* Now, though I preached but lately before; and now, though I had but late warning to preach now; So St. *Baſil* preached his 2. *Sermon* vpon the *Hexameron*, the ſixe dayes worke, when hee had but that Morning for Meditation: and more then ſo, in his 2. *Sermon de Baptiſmo*; for, it ſeemes he preached that without any premeditation, *Prout ſuggerit Spiritus ſanctus.* Now, though I had not time to labour a *Sermon*; and now, though I preach in *anothers mans place*; for ſo *Saint Auguſtine* preached his *Sermon* vpon the 95. *Pſalme*: where he ſaies, *Frater noſter Seuerus, Our brother Seuerus ſhould by promiſe haue preached heere, but ſince he comes not, I will.* Now, that is, whenſoeuer Gods good people may be edified by my preaching: *Væ ſi non*, woe be vnto me, if I doe not preach. *The Dragon drew a third part of the Stars from heauen.* Apoc. 12. 3. *Antichriſt* by his Perſecutions, and Excommunications ſilenced many; all that would not magnifie him. And many amongſt vs, haue ſilenced themſelues: Abundance ſilences ſome, & Lazineſſe, and Ignorance ſome, and ſome their owne Indiſcretion, and then they

they lay that vpon the *Magiſtrate*. But God hath plac'd vs in a *Church*, and vnder a *Head of the Church*, where none are ſilenced, nor diſcountenanc'd, if being *Stars*, called to the *Miniſtery* of the *Goſpel*, & appointed to *fight*, to preach there; they fight within the diſcipline and limits of this Text, *Manentes in ordine, conteining themſelues in Order*.

In this phraſe, as we told you before, out of *Aquinas*, the ſame thing is intended, as in that place of Saint *Paul*, *Let all things bee done decently, and in Order*. That the *Vulgat Edition* reades, *Fiant honeſte*; and then ſayes Saint *Ambroſe*, *Honeſte fit, quod cum pace fit, That is done honeſtly, and decently, which is done quietly, and peaceably*. Not with a peace, and indifferencie to contrary Opinions in fundamentall Doctrines, not to ſhuffle Religions together, and make it all one which you chuſe; but a peace with perſons, an abſtinence from contumelies, and reuilings. It is true that wee muſt hate Gods enemies with *a perfect hatred*, and it is true that *Saint Chryſoſtome* ſayes, *Odium perfectum eſt, odium conſummatiſſimum*, that is not a perfect hatred, that leaues out any of their Errors vnhated.

hated. But yet a perfect hatred is that too, which may conſiſt with perfection, and Charitie is perfection: a perfect hatred is that which a perfect, that is, a charitable man may beare, which is ſtill to hate *Errors*, not *Perſons*. When their inſolencies prouoke vs to ſpeake of them, we ſhall doe no good therein, if therein we proceed not decently, and in order. *Chriſt* ſayes of his
Cant. 6.3 *Church*: *Terribilis vt Caſtrorum acies*, *It is powerfull as an Armie*, but it is *vt acies ordinata*, *as an armie diſciplin'd, and in order*: for without order, an Army is but a great Ryot; and without this decencie, this peaceableneſſe, this diſcretion, this Order, zeale is but fury, and ſuch preaching is but to the obduration of ill, not to the edification of good Chriſtians. Saint *Paul* in his abſence from the
Col. 2.5. *Coloſſians*, reioyces as much in beholding their *Order*, as in their ſtedfaſtneſſe in the faith of *Chriſt Ieſus*: Nay, if wee conſider the words well, as Saint *Chryſoſtome* hath done, we ſhall ſee that it is only their *Order* that he reioyces in: for *Non dixit fidem, ſed firmamentum fidei*, ſayes that Father, *It was not their faith, but that which eſtabliſhed their faith*,

that

that was their order, that occaſioned his ioy. For when there is not an vniforme, a comely, an orderly preſenting of matters of faith, faith it ſelfe growes looſe, and loſes her eſtimation; and preaching in the *Church* comes to bee as pleading at the Barre, and not ſo well: there the Counſell ſpeakes not himſelfe, but him that ſent him, here wee ſhall preach not him who ſent vs, *Chriſt Ieſus*, but our ſelues. *Study to be quiet, and to doe your owne buſines*, is the *Apoſtles* commandement to euery particular man amongſt the *Theſſalonians*. It ſeemes ſome amongſt them diſobeyed that: and therefore hee writes no more to particular perſons, but to the whol *Church*, in his other *Epiſtle*, and with more vehemence, then a ſmal matter would haue required: *Wee command you in the name of our Lord Ieſus Chriſt, that yee withdraw your ſelfe from all that walke Inordinate*, as the *vulgat* reads that in one place, and *Inquietè*, as they tranſlate the ſame word, in another, *diſorderly*, *vnquietly*: from all ſuch as preach *ſuſpitiouſly*, and *iealouſly*, and be the garden neuer ſo faire, wil make the world beleeue, there is a *Snake* vnder euery leafe, be the in-

1 Theſ. 4. 11.

2 Theſ. 3. 6.

tention neuer so sincere, will presage, and prognosticate, and prediuine sinister and mischieuous effects from it. *A troubled spirit is a sacrifice to God*, but a *troublesome spirit* is farre from it. I am glad that our *Ministerie* is called *Orders*; that when wee take this calling, wee are said to take *Orders*. Yours are called *Trades*, and *Occupations*, and *Mysteries*: *Law* and *Phisicke* are called *Sciences*, and *Professions*: many others haue many other names, ours is *Orders*. When by his *Maiesties* leaue we meet in our *Conuocations*, and being met, haue his further leaue, to treat of remedies for any disorders in the *Church*, our *Constitutions* are *Canons*, *Canons* are *Rules*, *Rules* are *Orders*: *Parliaments* determine in *Lawes*, *Iudges* in *Decrees*, wee in *Orders*. And by our Seruice in this *Mother Church*, we are *Canonici*, *Canons*, *Regular*, *Orderly men*; not *Canonistæ*, men that know *Orders*, but *Canonici*, men that keepe them: where wee are also called *Prebendaries*, rather *à Præbendo*, then *à Præbenda*, rather for giuing example of obedience to Orders, then for any other respect. In the *Romane Church* the most disorderly men, are their men

Psal. 51.7

men in *Orders*. I ſpeake not of the viciouſneſſe of their life, I am no Iudge of that, I know not that: but they are ſo out of all Order, that they are within rule of no temporall Law, within iuriſdiction of no Ciuill Magiſtrate, no ſecular Iudge. They may kill *Kings*, and yet can be no *Traytors*, they aſsigne their reaſon, *Becauſe they are no Subiects*. He that kils one of them, ſhall be *really* hang'd; and if one of them kill, hee ſhall be *Metaphorically* hang'd, hee ſhall bee ſuſpended. Wee enioy gratefully, and wee vſe modeſtly the Priuiledges which godly Princes, out of their pietie haue affoorded vs, and which their godly Succeſſours haue giuen vs againe by their gracious continuing of them to vs; but our Profeſsion of it ſelfe, naturally (though the very nature of it diſpoſe Princes to a gracious diſpoſition to vs) exempts vs not from the tye of their Lawes. All men are in deed, we are in *Deed* and in name too, *Men of Orders*; and therefore ought to be moſt ready of all others to obey.

Now, beloued, *Ordo ſemper dicitur ratione principij*: *Order alwayes preſumes a head*, it al- Aquin.

wayes implyes some by whom wee are to be ordered, and it implyes our conformitie to him. Who is that? *God* certainly, without all question, *God*. But betweene *God*, & *Man*, we consider a two-fold *Order*. One, as all creatures depend vpon *God*, as vpon their beginning, for their very *Being*; and so euery creature is wrought vpon immediately by *God*, and whether hee discerne it or no, does obey *Gods* order, that is, that which *God* hath ordained, his purpose, his prouidence is executed vpon him, & accomplished in him. But then the other *Order* is, not as man depends vpon *God*, as vpon his beginning, but as he is to be reduced and brought back to *God*, as to his end: & that is done by meanes in this world. What is that meanes? for those things which wee haue now in consideration, the *Church*. But *the body* speaks not, the *head* does. It is the *Head of the Church* that declares to vs those things whereby we are to be ordered.

This the *Royall* and *religious Head* of these *Churches* within his Dominions hath lately had occasion to do. And in doing this, doth he innouate any thing, offer to doe any new thing?

thing? Do we repent that *Canon*, & *Constitution*, in which at his *Maiesties* first comming we declar'd with so much alacrity, as that it was the second *Canō* we made, *That the King had the same authoritie in causes Ecclesiasticall, that the godly Kings of Iudah, and the Christian Emperors in the primatiue Church had?* Or are we ignorant what those *Kings of Iudah*, and those *Emperors* did? We are not, wee know them well. Take it where the power of the *Empire* may seem somwhat declind in *Charls the great*; we see by those *Capitularies* of his, that remain yet, what *orders* he gaue in such causes, there he saies in his entrance to them, *Nemo presumptuosum dicat; Let no man call this that I doe an vsurpation, to prescribe Orders in these cases, Nam legimus quid Iosias fecerit, We haue red what Iosiah did, and we know that wee haue the same Authoritie that Iosiah had.* But, that *Emperor* consulted with his *Clergie*, before he published those *Orders*. It is true, he sayes he did. But he, from whom we haue receiued these *Orders*, did more then so; His *Maiesty* forbore, til a representation of some inconueniēces by diforderly preaching, was made to him, by those in the highest place

in our *Clergie*, and other graue and reuerend *Prelates* of this *Church*; they presented it to him, and thereupon hee entred into the remedie. But that *Emperour* did but declare things constituted by other Councells before: but yet the giuing the life of execution to those Constitutions in his Dominions, was introductorie, and many of the things themselues were so. Amongst them, his 70. *Capitularie* is appliable to our present case; there hee sayes, *Episcopi videant, That the Bishops take care, that all Preachers preach to the people the Exposition of the Lordes Prayer*: and he enioynes them too, *Ne quid nouum, ne quid non Canonicum, That no man preach any new opinion of his owne*; nay, though it bee the opinion of other learned men in other places, yet if it be *Non Canonicum*, not declared in the *vniuersall Church*, not declared in *that Church*, in which he hath his station, he may not preach it to the people: And so he proceeds there to *Catechistical Doctrine*.

That is not new then, which the *Kings of Iudah* did, and which the *Christian Emperours* did. But it is new to vs, if the *Kings* of this kingdome haue not done it. Haue they

they not done it? How little the *Kings* of this kingdome did in *Eccleſiaſticall* cauſes then, when by their connnience that power was deuold into a forraine Prelates hand, it is pitie to conſider, pitie to remember, pitie to bring into Con emplation; And yet truly euen then our Kings did exerciſe more of that power, then our aduerſaries who oppoſe it, will confeſſe. But, ſince the true iuriſdiction was vindicated, and reapplyed to the Crowne, in what iuſt height *Henrie the eight*, and thoſe who gouerned his Sonnes minoritie, *Edward the ſixt*, exerciſed that iuriſdiction in *Eccleſiaſticall* cauſes, none, that knowes their Story, knowes not. And, becauſe ordinarily, wee ſettle our ſelues beſt in the Actions, and Precedents of the late *Queene* of bleſſed and euerlaſting memory, I may haue leaue to remember them that know, and to tell them that know not, one act of her power and her wiſedome, to this purpoſe. When ſome *Articles* concerning the falling away from iuſtifying grace, and other poynts that beat vpon that haunt, had been ventilated, in Conventicle, and in Pulpits too, and Preaching on both ſides

paſt,

paſt, and that ſome perſons of great place and eſtimation in our *Church*, together with him who was the greateſt of all, amongſt our Clergy, had vpon mature deliberation eſtabliſhed a reſolution what ſhould bee thought, and taught, held and preached in thoſe poynts, and had thereupon ſent down that reſolution to be publiſhed in the Vniuerſitie, not vulgarly neither, to the people, but in a Sermon, *Ad Clerum* onely, yet her *Maieſtie* being informed thereof, declared her diſpleaſure ſo, as that, ſcarce any houres before the Sermon was to haue been, there was a Countermaund, an Inhibition to the Preacher for medling with any of thoſe poynts. Not that her *Maieſtie* made her ſelfe *Iudge of the Doctrines*, but that nothing, not formerly declared to be ſo, ought to bee declared to be the *Tenet*, and Doctrine of this Church, her *Maieſtie* not being acquainted, nor ſuplicated to giue her gracious allowance for the publication thereof.

His ſacred *Maieſtie* then, is herein vpon the ſteps of the *Kings of Iudah*, of the *Chriſtian Emperors*, of the *Kings of England*, of all the *Kings of England*, that embraced the Refor-

Reformation, of *Queene Elizabeth* her ſelfe; and he is vpon *his owne* ſteps too. For, it is a ſeditious calumny to apply this which is done now, to any occaſion that riſes but now: as though the *King* had done this, now, for ſatisfaction of any perſons at this time. For ſome yeares ſince, when he was pleaſed to call the *Heads of Houſes* from the Vniuerſity, and intimate to them the inconueniences that aroſe from the Preaching of ſuch men, as were not at all conuerſant in the *Fathers*, in the *Schoole*, nor in the *Eccleſiaſticall Storie*, but had ſhut vp themſelues in a few later *Writers*; and gaue order to thoſe *Gouernours* for remedy herein, Then he began, then he laid the foundation for that, in which hee hath proceeded thus much further now, to reduce Preaching neerer to the manner of thoſe Primitiue times, when *God* gaue ſo euident, and ſo remarkable bleſsings to mens Preaching.

Conſider more particularly that which he hath done now; His *Maieſtie* hath accompanied his moſt gracious Letter to the *moſt Reuerend Father in God, my Lords Grace of Canterbury*, with certaine *Directions* how

Preachers ought to behaue themſelues in the exerciſe of *that part* of their Miniſterie. Theſe being deriued from his *Grace*, in due courſe to his *reuerend Brethren*, the other *Biſhops*, our *worthy Dioceſan*, euer vigilant for the Peace and vnitie of the *Church*, gaue a ſpeedy, very ſpeedy intimation thereof, to the *Clergie* of his Iuriſdiction; ſo did others, to whom it appertain'd ſo to doe in theirs. Since that, his *Maieſtie* who alwayes taking good workes in hand, loues to perfect his owne works, hath vouchſafed to giue ſome *Reaſons* of this his proceeding, which being ſignified by him to whom the *State* and *Church* owes much, *The right Reuerend Father in God, the Biſhop of Lincolne, Lord Keeper of the great Seale*, and after by him alſo, who began at firſt, his *Maieſties* pleaſure appearing thereby, (as he is too *Great*, and too *Good a King* to ſeeke corners, or diſguiſes, for his actions) that theſe proceedings ſhould be made publique, I was not willing only, but glad to haue my part therein, that as, in the feare of God, I haue alwaies preached to you the *Goſpell of Chriſt Ieſus*, who is the *God* of your Saluation; So in the teſtimony

of

of a good Conſcience, I might now preach to you, *the Goſpel of the Holy ghoſt*, who is the *God of peace*, of vnitie, and concord.

Theſe *Directions* then, and the *Reaſons* of them, by his *Maieſties* particular care, euery man in the Miniſtery may ſee & write out, in the ſeuerall *Regiſters Offices*, with his owne hand for nothing, and for very little, if hee vſe the hand of another. Perchance you haue, at your conuenience, you may ſee them. When you do, you ſhall ſee, That his *Maieſties* generall intention therein is, to put a difference, betweene graue, and ſolid, from light and humerous preaching. *Origen* does ſo, when vpon the *Epiſtle* to the *Romanes*, he ſayes, *There is a great difference, Inter prædicare, & docere*: A man may teach an Auditory, that is, make them know ſomething that they knew not before, and yet not Preach; for Preaching is to make them know things appertaining to their ſaluation. But when men doe neither, neither Teach, nor Preach, but (as his *Maieſtie* obſerues the manner to bee) *To ſoare in poynts too deepe, To muſter vp their owne Reading, To diſplay their owne Wit, or Ignorance in medling with Ciuill*

uill matters, or (as his *Maieſtie* addes) *in rude and vndecent reuiling of perſons*: this is that which hath drawen downe his *Maieſties* piercing Eye to ſee it, and his Royall care to correct it. Hee corrects it by *Chriſts* owne way, *Quid ab initio*, by conſidering how it was at firſt: for, (as himſelfe to right purpoſe cites *Tertullian*) *Id verum quod primum*; *That is beſt, which was firſt.* Hee would therefore haue vs conuerſant in *Antiquitie*: For, *Nazianzen* askes that queſtion with ſome ſcorne, *Quis eſt qui veritatis propugnatorem, vnius diei ſpatio, velut e luto ſtatuam fingit.* Can any man hope to make a good Preacher, as ſoone as a good Picture? In three or foure dayes, or with three or foure Books? His *Maieſty* therfore cals vs to look, *Quid primum*, what was firſt in the whole *Church?* And againe, *Quid primum*, when we receiued the Reformation in this *Kingdom*, by what meanes, (as his *Maieſtie* expreſſeth it) *Papiſtry was driuen out, and Puritaniſme kept out*, and *wee deliuered from the Superſtition of the Papiſt, and the madneſſe of the Anabaptiſts*, as before hee expreſſeth it: and his religious and iudicious eye ſees clearly, That

all

all that Doctrine, which wrought this great cure vpon vs, in the Reformation, is contained in the two *Catechismes*, in the 39. *Articles*, and in the 2. *Bookes of Homilies*. And to these, as to *Heads*, and *Abundaries*, from whence all knowledge necessarie to saluation, may abundantly be deriu'd, hee directs the meditations of Preachers.

Are these new wayes? No way new: for they were *our first* way in *receiuing Christianity*, and our *first* way in *receiuing the Reformation*. Take a short view of them all: as it is in the *Catechismes*, as it is in the *Articles*, as it is in the *Homilies*. First you are called backe to the practise of *Catechising*: Remember what *Catechising* is; it is *Institutio viua voce*. And in the *Primitiue Church*, when those persons, who comming from the *Gentiles* to the *Christian* Religion, might haue beene scandalized with the outward Ceremoniall, and Rituall worship of God in the *Church*, (for Ceremonies are stumbling blockes to them who looke vpon them without their Signification, and without the reason of their Institution) to auoyd that daunger, though they were not

admitted to see the *Sacraments* administred, nor the other Seruice of God performed in the *Church*, yet in the *Church*, they receiued *Instruction*, *Institution*, by word of mouth, in the fundamentall Articles of the *Christian Religion*, and that was *Catechising*. The *Christians* had it from the beginning, and the *Iewes* had it too: for their word *Chanach*, is of that signification, *Initiare*, to enter. *Traine vp a child in the way he should goe, and when he is olde, hee will not depart from it.* *Traine vp*, sayes our Translation in the Text, *Catechise*, say our Translators in the Margin, according to the naturall force of the *Hebrew* word. And *Sepher Chinnuch*, which is *Liber Institutionum*, that is, of *Catechisme*, is a Booke well knowne amongst the *Iewes*, euery where, where they are now: Their Institution is their Catechisme. And if wee should tell some men, That *Caluins Institutions* were a *Catechisme*, would they not loue Catechising the better for that name? And would they not loue it the better, if they gaue me leaue to tell them that of which I had the experience. An Artificer of this Citie brought his Childe to mee, to admire (as truly

Pro. 22. 6

truly there was much reason) the capacitie, the memory, especially of the child. It was but a Girle, and not aboue nine yeares of age, her Parents said lesse, some yeares lesse, wee could scarse propose any Verse of any Booke, or Chapter of the *Bible*, but that that childe would goe forward without Booke. I began to *Catechise* this child, and truly, shee vnderstood nothing of the *Trinitie*, nothing of any of those fundamentall poynts which must saue vs: and the wonder was doubled, how she knew so much, how so little.

The *Primitiue Church* discerned this necessitie of *Catechising*: And therefore they instituted a particular *Office*, a *Calling* in the *Church* of *Catechisers*. Which Office, as wee see in Saint *Cyprians* 42. *Epistle*, that great man *Optatus* exercised at *Carthage*, and *Origen* at *Alexandria*. When S. *Augustine* tooke the *Epistle*, and the *Gospell*, and the *Psalme* of the day, for his Text to one Sermon, did he, thinke you, much more then paraphrase, then Catechise? When *Athanasius* makes one Sermon, and, God knowes, a very short one too, *Contra omnes Hæreses*, *To ouerthrow*

all

all Hereſies in one Sermon, did he, think you, any more then propoſe fundamentall Doctrines, which is truly the way to ouerthrow all *Hereſies*? When Saint *Chryſoſtom* enters into his Sermon vpon the 3. *Chapter* to the *Galatians*, with that preparation, *Attendite diligenter, non enim rem vulgarem pollicemur, Now hearken diligently*, ſayes he, *for it is no ordinary matter that I propoſe*, There he propoſes *Catechiſticall Doctrine* of faith and works. Come to lower times, when *Chryſologus* makes ſixe or ſeuen Sermons vpon the *Creed*, and not a ſeuerall Sermon vpon euery ſeuerall Article, but takes the whole *Creed* for his Text, in euery Sermon, and ſcarſe any of thoſe Sermons a quarter of an houre long, will you not allowe this manner of Preaching to bee *Catechiſing*? Goe as lowe as can bee gone, to the *Ieſuites*, and that great *Catechizer* amongſt them, *Caniſius*, ſayes, *Nos hoc munus ſuſcipimus*: Wee, woe Ieſuites make Catechiſing our Profeſſion. I doubt not but they doe recreate themſelues ſometimes in other matters too, but that they glory in, that they are *Catechizers*. And in that Profeſsion, ſayes hee, wee haue

haue *Saint Basil*, *Saint Augustine*, *Saint Ambrose*, *Saint Cyrill*, in our Societie; and truly as *Catechizers*, they haue; as *State-Friers*, as *Iesuits*, they haue not. And in the first Capacitie they haue him, who is more then all; for as hee sayes rightly, *Ipse Christus Catechista*, *Christs owne Preaching was a Catechising*. I pray *God* that *Iesuites* conclusion of that *Epistle* of his, be true still. There he sayes, *Si nihil aliud*, *If nothing else*, *yet this alone should prouoke vs to a greater diligence in Catechising*: *Improbus labor*, *& indefessa cura*, *That our Aduersaries*, *the Protestants doe spend so much time*, as he sayes, *day and night in catechizing*. Now, if it were so then, when he writ, and bee not so still amongst vs, wee haue intermitted one of our best aduantages: and therefore *God* hath graciously raised a blessed and a Royall Instrument, to call vs back to that, which aduantaged vs, and so much offended the Enemy. That man may sleepe with a good Conscience, of hauing discharged his dutie in his Ministery, that hath preached in the forenoone, and Catechised after. *Quære*, sayes *Tertullian*, (and he sayes that with indignation) *an Idolatriam committat*,

mittat, qui de Idolis catechizat: Will any man doubt, sayes he, whether that man be an Idolatrer, that catechises Children, and Seruants in Idolatry? Will any man doubt, whether hee bee painfull in his Ministerie, that catechises children, and seruant in the sincere Religion of *Christ Iesus*. The *Roman Church* hath still made her vse of vs; of our fortunes, when she gouernd here, and of our example, since she did not: They did, as they saw vs doe; And thereupon they came to that order, in the *Councell of Trent*, *That vpon Sundayes and Holydayes, they should Preach in the forenoone, and Catechise in the afternoone*; till we did both, they did neither. *Except yee become as little Children, yee* Mat. 18. 3 *shall not enter into the Kingdome of Heauen*, sayes *Christ*. Except yee, yee the people bee content at first to feed on the milke of the Gospell, and not presently to fall to gnawing of bones, of Controuersies, and vnrevealed Misteries, And except yee, the Ministers and Preachers of the Gospell, descend and apply your selues to the Capacitie of little Children, and become as they, and build not your estimation onely vpon the

satis-

ſatisfaction of the expectation of great and curious Auditories, you ſtopp theirs, you looſe your owne way to the kingdome of Heauen. Not that wee are to ſhut vp, and determine our ſelues, in the knowledge of Catechiſticall rudiments, but to bee ſure to know them firſt. The *Apoſtle* puts vs vpon that progreſſe, *Let vs learne the Principles of the Doctrine of Chriſt, and goe on to perfection.* Not leaue at them; but yet not leaue them out: endeauour to encreaſe in knowledge, but firſt make ſure of the foundation. And that increaſe of knowledge, is royally, and fatherly preſented to vs, in that, which is another limne of his *Maieſties directions*, the 39. *Articles*. Heb. 6. 1.

The *Foundation* of neceſſary knowledge, is in our *Catechiſmes*; the *Superedification*, the extention in theſe *Articles*. For they carry the vnderſtanding, and the zeale of the ableſt Man; high inough, & deepe inough. In the third Article there is an *Orthodoxe* aſſertion of *Chriſts deſcent into Hell*; who can go deeper? In the 17. Article there is a Modeſt declaration of the Doctrine of *Predeſtination*; who can go higher? nei-

ther doe theſe *Articles* onely build vp *Poſitiue Doctrine*; If the *Church* had no aduerſaries, that were ynough; but they imbrace *Controuerſies* too, in poynts that are neceſſarie. As in the two and twentieth Article of *Purgatorie*, of *Pardons*, of *Images*, of *Inuocations*: and theſe not in generall onely, but againſt the *Romiſh* Doctrine of *Pardons*, of *Images*, of *Inuocation*. And in the eight and twentieth Article againſt *Tranſubſtantiation*, and in ſuch tearmes, as admit no meeting, no reconciliation; but that it is *repugnant to the plaine wordes of Scripture, and hath giuen occaſion to many Superſtitions*. And in one word, we may ſee the purpoſe and ſcope of theſe *Articles*, as they were intended againſt the *Romane Church*, in that *Title* which they had in one Edition (in which though there were ſome other things, that iuſtly gaue offence, yet none was giuen nor taken in this) That theſe Articles were conceiued and publiſhed, to condemne the *Hereſies of the Manichees, of the Arrians, of the Neſtorians, of the Papiſtes, and others*. And therefore in theſe reaſons, which his *Maieſtie* hath deſcended

ſcended to giue of his *Directions*, himſelfe is pleaſed to aſsigne this, *That the people might bee ſeaſoned in all the Heads of the Proteſtant Religion.* Not onely of the *Chriſtian* againſt *Iewes*, *Turkes*, and *Infidels*, but of the *Proteſtant* againſt the *Romane Church.*

The *Foundation* is in the *Catechiſme*; the *growth* and *extention* in the *Articles*, and then the *Application* of all to particular Auditories in the *Homilies*: which, if his *Maieſtie* had not named, yet had beene imployed in his recommendation of the *Articles.* For the fiue and thirtieth *Article* appoynts the reading of them: both thoſe, which were publiſhed in the time of *Edward* the ſixth, and thoſe which after. In the firſt Booke, the very firſt *Homilies* are, of the *Sufficiencie of Scriptures, and of the abſolute neceſſitie of Reading them*; ſufficiently oppoſed againſt that which hath been ſayd in that *Church*, both of the *impertinencie* of *Scriptures*, as not abſolutely neceſſarie, and of the *inſufficiencie* of theſe *Scriptures*, if *Scriptures* were neceſſarie. And in the ſecond Booke, the ſecond *Homily* is againſt

Idolatrie; and ſo farre againſt all approaches towards it, by hauing any *Images* in *Churches*, as that perchance Moderat Men, would rather thinke that *Homilie* to ſeuere in that kind, then ſuſpect the *Homilies* of declination towards *Papiſtrie*. Is it the name of *Homelies* that Scandalizes them? would they haue none? Saint *Cyrills* 30. *Paſchall Sermons*, which he preached in ſo many ſeuerall *Eaſter daies*, at his *Arch-biſhoprike of Alexandria*, and his *Chriſtmas dayes Sermons* too, were ordinarily exſcrib'd, and rehearſed ouer againe, by the moſt part of the Clergie of thoſe parts: and in their Mouthes they were but *Homilies*. And *Caluins Homilies* vpon *Iob* (as *Beza* in his Preface before them, calls them) were ordinarily repeated ouer againe in many places of *Fraunce*: and in their mouthes they were but *Homilies*. It is but the name, that ſcandalizes; and yet the name of *Homilia* and *Concio*, a *Homily* and a *Sermon*, is all one. And if ſome of theſe were ſpoken, and not reade, and ſo exhibited in the name of a Sermon, they would like them well inough. Certainely his *Maieſtie* miſtooke it not,

not, that in our *Catechiſmes*, In our *Articles*, in our *Homilies*, there is inough for *Poſitiue*, inough for *Controuerted Diuinitie*; For that *Ieſuit*, that intended to bring in the whole body of Controuerted Diuinitie into his booke, (whom we named before) deſired no other Subiect, no other occaſion to doe that, but the *Catechiſme* of that Church; neither need any ſober Man, that intends to handle Controuerſies aske more, or go further.

His *Maieſtie* therefore, who as he vnderſtands his duty to *God*, ſo doth he his Subiects duties to him, might iuſtly thinke, *That theſe ſo well grounded Directions, might,* (as himſelfe ſayes) *bee receiu'd vpon implicite obedience.* Yet hee vouchſafes to communicate to all, who deſire ſatisfaction, the *Reaſons* that mou'd him. Some of which I haue related, and all which, all may, when they will ſee, and haue. Of all which the Summ is, His *Royall* and his *Paſtorall* care, that *by that Primitiue way of Preaching, his Subiects might be arm'd againſt all kind of Aduerſaries, in fundamentall truthes.* And when he takes knowledge, *That ſome few Church-men, but*

many of the people, haue made ſiniſter conſtructions of his ſincere intentions, As hee is grieued at the heart, (to giue you his owne wordes) *to ſee euery day ſo many defections from our religion to Popery and Anabaptiſme;* So without doubt he is grieued with much bitternes, that any ſhould ſo peruert his meaning, as to thinke, that theſe *Directions* either *reſtraind the Exerciſe of Preaching, or abated the number of Sermons, or made a breach to Ignorance and Superſtition,* of which three ſcandals he hath been pleaſed to take knowledge. What could any *Calumniator*, any *Libeller* on the other ſide, haue imagin'd more oppoſit, more contrary to him, then approaches towards *Ignorance*, or *Superſtition*? Let vs ſay for him, Can ſo learned, ſo abundantly learned a *prince* be ſuſpected to plot for *Ignorance*? And let vs bleſſe God, that we heare him ſay now, *That he doth conſtantly profeſſe himſelfe an open aduerſary to the Superſtition of the Papiſt* (without any milder Modification) and *to the madneſſe of the Anabaptiſt:* And that *the preaching againſt either of their Doctrines is not only approued, but much commended by his royall Maieſtie, if it bee done without rude and vndecent reuiling.* If hee

had

had affected *Ignorance* in himselfe, he would neuer haue read so much; and if he had affected *Ignorance* in vs, hee would neuer haue writ so much, and made vs so much the more learned by his Books. And if hee had had any declination towards *Superstition*, he would not haue gone so much farther, then his rank and qualitie presſed him to doe, in declaring his opinion concerning *Antichriſt*, as out of *Zeale*, and *zeale with knowledge* hee hath done. We haue him now, (and long, long, O eternall *God*, continue him to vs,) we haue him now for a *father* of the *Church*, a *Foſter-father*; ſuch a father as *Conſtantine*, as *Theodoſius* was; our poſterity ſhall haue him for a *Father*, a *Claſsique father*, ſuch a father as *Ambroſe*, as *Auſtin* was. And when his works ſhall ſtand in the *Libraries* of our Poſteritie, amongſt the *Fathers*, euen theſe *Papers*, theſe *Directions*, & theſe *Reaſons* ſhalbe pregnant euidences for his cõſtant zeale to *Gods* truth, and in the meane time, as arrowes ſhot in their eyes, that imagine ſo vaine a thing, as a defection in him, to their ſuperſtition. Thus far he is from admitting *Ignorance*, and from *Superſtition* thus far, which ſeemes to be one

of their feares. And for the other two, (which concurre in one) *That these Directions should restraine the Exercise of Preaching, or abate the number of Sermons*, his *Maiestie* hath declar'd himselfe to those *Reuerend Fathers*, *To be so far from giuing the least discouragement to solid Preaching, or to discreet and religious Preachers, or from abating the number of Sermons, that hee expects at their hands, that this should increase their number, by renuing vpon euery Sunday in the afternoon, in all Parish Churches throughout the kingdome, that primitiue, and most profitable exposition of the Catechisme.* So that heere is no abating of Sermons, but a direction of the Preacher to preach vsefully, and to edification.

And therfore, to end all, you, you whom *God* hath made *Starres* in this *Firmament*, *Preachers* in this *Church*, deliuer your selues from that imputation, *The Starres were not pure in his sight*; The Preachers were not obedient to him in the voice of his *Lieutenant*. And you, you who are *Gods* holy people, and zealous of his glory, as you know from St. *Paul*, *that Stars differ from Stars in glory*, but all conduce to the benefit of man: So, when

Iob 25. 5

1 Cor. 15 14.

when you ſee theſe *Stars*, Preachers to differ in gifts; yet, ſince all their ends are to aduance your ſaluation, encourage the *Catechizer*, as well as the curious Preacher. Looke ſo farre towards your way to Heauen, as to the Firmament, and conſider there, that that ſtarre by which wee ſaile, and make great voyages, is none of the ſtarres of the greateſt magnitude; but yet it is none of the leaſt neither; but a middle ſtarre. Thoſe Preachers which muſt ſaue your ſoules, are not ignorant, vnlearned, extemporall men; but they are not ouer curious men neither. Your children are you, and your ſeruants are you; and you doe not prouide for your ſaluation, if you prouide not for them, who are ſo much yours, as that they are you. No man is ſau'd as a *good man*, if he be not ſau'd as a *good Father*, and as a *good Maſter* too, if *God* haue giuen him a family. That ſo, *Prieſt* and *people*, the whole Congregation, may by their religious obedience, and fighting in this ſpirituall warfare in their *Order*, miniſter occaſion of ioy to that heart, which hath beene grieued; in that fulneſſe of ioy, Which *Dauid* expreſſeth. *The King ſhall reioyce in thy* Pſal. 21.

ſtrength, O Lord, and in thy ſaluation how greatly ſhall hee reioyce? Thou haſt giuen him his hearts deſire, and thou haſt not withholden the requeſt of his lippes: for the King truſteth in the Lord, and by the mercy of the moſt High, he ſhall not bee mooued. And with that *Pſalme*, a Pſalme of Confidence in a good *King*, and a Pſalme of Thankſgiuing for that bleſsing, I deſire that this Congregation may be diſſolued; for this is all that I intended for the *Explication*, which was our firſt, and for the *Application*, which was the other part propoſed in theſe wordes.

FINIS.

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